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# Historical Account

OF THE  
SUFFERINGS

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# DEATH

OF THE

Faithful Confessor and Martyr, M. *Isaac  
le Fevre*, an Advocate of Parliament.

Who after 18 Years Imprisonment, Died  
a Slave in the French King's Gallies.

Together with a particular Relation of the Condition  
of the other Miserable Prisoners there.

Extracted

Out of his own and other Confessors Letters  
and Authentick Memoirs.

*Done into English from the French.*

To which is prefix'd a Preface by the Editor.

L O N D O N,

Printed by T. W. for Thomas Bennet at the  
Half-Moon in St. Paul's Church-Yard, 1704.





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THE  
PREFACE  
OF THE  
EDITOR.

**I**T is a fix'd and unalterable Maxim with me, That that Church, or Body of Christians, who are for promoting their Interest by the Spirit of Persecution, i. e. by laying any Violence on the Consciences of Men, are not, and cannot be a True part of the Church of Christ. I need not enlarge on this Point, since the whole Tenour of the Gospel, that is, the whole Christian Dispensation, breaths forth nothing but Love and an Universal Charity even towards those, who are so unhappy as still to persist in the Wrong; and would have no other Force offer'd to them, but such as proceeds from the Strength of a Cogent Argument. The Nature of Man is such, as not to be dragg'd, but lead by gentle and rational Methods to his Duty; and whenever any Violence is offer'd to him, he is apt to break out into a Passion, and by that very means to be Prejudic'd against the Truth it self.

To set this Matter in a Clear Light, let us take a short View of the Method which the Apostles and their Immediate Followers pursued in Converting Persons to Christianity. St. Peter in his Discourses to the Jews and Proselytes, makes use only of such Arguments to Convince them, as were Convictive, and prick'd  
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them to the Heart; and the greatest Instance of his severity was by Virtue of his Spiritual Authority against Ananias and Supphira, who ly'd against the Holy Ghost, which cannot be drawn into consequence to justify the Practice of any future Ages. That famous Synod of the Apostles, recorded Acts, 15. was so far from Rigour, and Imposing upon the Consciences of the new Converted Gentiles, that it only enjoyned them such things as Natural Reason would have dictated to them. St. Paul the great Apostle of the Gentiles, tho' truly Zealous in the cause of Christ and his Religion, tho' he pronounc'd his Anathema's and Maranatha's very frequently yet was he so very far from the Spirit of Persecution, that he was for reducing Men from the Error of their Ways by the Spirit of Meekness. And when he had pass'd the most dreadful Sentence of Excommunication against the Incestuous Person, with what tenderness does he Express himself upon that Persons Repentance? I need not insist upon the Practice of the other Apostles, since 'tis plain. that the severest of them were not for committing Delinquents in points of Conscience to the Secular Power, but Condemn them by their own Ecclesiastical Jurisdiction and Censures.

What has been said of the Apostolical Times, may with a great deal of Reason be applied to their Immediate Followers, who were so far from being of a Persecuting Spirit, that they endeavoured by the force of Arguments to reconcile Men unto God: and to the Belief of a Crucified Saviour, and in these their Endeavours Suffer'd the greatest of Persecutions themselves from their most Implacable Enemies the Gentiles.

If this be matter of Fact, as it certainly will appear to be, to all who will enquire into the Acts of the Apostles, and into the Writings of the Fathers, of the first  
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three Centuries ; then what Judgment shall we pass on the proceedings of the present Romish Church, who by contrary Methods endeavour to gain Proselytes to their Communion ? Are Inquisitions and Dragoons proper Means of making New Converts to the truly Christian Catholick and Apostolical Faith ? If not ; how justly may we blame the whole Conduct of the Papists in their Endeavouring to bring over to their Communion such as in Conscience differ from them by Violence and unheard of Barbarities ?

There is something so Frightful and Terrible in the very Genius and Spirit of Popery, that would make an Honest Man quite out of Conceit with it, tho' he were never so much Inclined to hold Communion with it upon other Accounts. It gives a Shock to Humane Nature, and makes it start within it self, to think that That, and only That, can be the true Church, which supports its interest not only by Fraud and Cunning, but by open Oppression and Cruelties, offer'd not only to the Estates and Bodies, but also to the Souls and Consciences of Men. To pass by the former Method of propagating the Roman Catholick Religion, of which their Missionaries, both of the Jesuitical and other Orders, are great Masters ; we shall only insist upon the Latter Means, which they not only allow of, but even prescribe to be used for the regaining of those that are departed from their Communion : that is, to speak in their own Words, for Extirpating of Heresy and Hereticks.

And here a Modest Heathen would blush for them, to hear with what Confidence and Effrontery they prevaricate with God and Man. They tell you indeed that their Church is all Love and Charity, that it breaths forth nothing but Meekness and Gentleness, and that the Rigours it makes use of towards others are the pure Effects of its Zeal for the Good and

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Welfare

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Welfare of their Souls. All this sounds very well, and it were to be wish'd that their Practice were Consonant to their Profession; but alas, when we come to Enquire into it, we shall soon perceive how the one Runs quite Counter to the other.

From the very first Rise of Popery, that is, from the very time that the Pope set up for Universal Bishop, and Claimed a Supremacy over all the other Churches, it is well known what Methods were used by the Church, and especially by the Court of Rome, to support the Holy Father in his unjust and Antichristian Usurpation. Hence it came to pass, that those Bishops who would not submit to this Tyrannical upstart Hierarchy, were Excommunicated, Declar'd Hereticks; deliver'd over to the Secular Power, and where the Popish party prevail'd, were sometimes depriv'd of their Sees, sometimes Banish'd, and sometimes put to Death. This was the first Step made to Advance the Papal Chair.

But this was not all, nor did Matters stop here; The Popes wanted one Jewel More to compleat their Triple Crown, they aimed at joyning St. Paul's Sword to St. Peter's Keys, and affected the Supremacy in Temporal as well as in Spiritual Affairs. The Christian Princes oppos'd the Usurpation for some time, and the Pope was forc'd to drop his Point, till at last taking the Advantage of their mutual Contests, which no question were under-hand Kept up by him, he gain'd his End. For some of those Princes he by promises Wheedled, and others he by Threatnings buff'd into Compliance with his Ambitious Ends.

Now the Papal Court was arriv'd to its greatest Achmé, and what Violence and Force, what Cruelties and Oppressions it has exercised from that Time hitherto, in order to keep up its Spiritual and Temporal Grandeur, is Notorious to all who know any thing

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thing of Church-History. St. Peter's Keys have not been so useful to support the Papal Throne, as St. Paul's Sword. So that if any Prince has been so Resty as to call in Question this New acquired Authority, not only Bulls and Excommunications, but even Fire and Sword, Depositions and Massacres, have been the Effects of putting the Affront on this Universal Monarch. Hence it has come to pass, that Subjects have been discharg'd of their Allegiance to their Lawful Sovereigns, their Kingdoms disposed of to others, Armies and Fleets Raised, Invasions Encouraged, Plots and Massacres Countenanc'd and Blessed by the Roman Pontiff, especially if this has been against Heretical Princes, or Princes that seem'd to favour Hereticks. To this Spring we owe the Doctrine of not keeping Faith with Hereticks, of the Lawfulness of Deposing and Killing Kings, with the Like. To this we owe the Crusadoes raised, and Inquisitions set up, against those that opposed the Papal Tyranny, both before and since the Reformation began in Luther's time. In short if we survey Popery from Top to Bottom, we shall find a Black Spirit of Persecution running through all its Parts; and that it may well be Styl'd the great Whore, which makes it self Drunk with the Blood of the Saints.

Need we rake into the History of past Ages to justifie the Charge? No, we have one nearer Home within our own Memory, nay within our present Knowledge, and which proves but too well the Truth, or at least the probability of what is contain'd in the following Relation of the Sufferings and Death of M. le Fevre. One would have thought that so soft and polite a Nation, as France pretends to be, would never have Acted with so much Fury against its own Mem-



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*Members. But the Diabolical Spirit of Antichrist has infus'd its Venom into that as well as into other Nations. The Prince actuated with a Popish Zeal, and to shew he deserv'd the Character given by the Court of Rome of MOST CHRISTIAN, was resolv'd to have but one Religion in his Kingdom. Hence was the Edict of Nantes repeal'd, and the Protestants oppress'd on all Hands: Their Ministers and Principal Men banish'd, and the rest left to be Converted by Missionary Dragoons. Under this Oppression they have Long groan'd, and the Gallies, Prisons and Dungeons, have been their Last Refuge.*

*Now will you say that such Persecutions of Men for the sake of Religion alone is consonant to the Gospel? Do not such Men, and such a Church, as Act upon such Bloody Principles shew, by what Spirit they are Lead, viz. not by that of the Meek-Spirited Jesus, but by that of the Devil, who was always a Hater of the Brethren, and a Murderer from the Beginning? How does this their Practice fly into their very Faces, and upbraid them with the Falshood of their profession? But to Conclude: A Jew, a Heathen, or a Mahometan, may with as good a Grace pretend to Christianity, as he who professes himself a Christian, and yet Acts with such a Persecuting Temper of Mind, as is diametrically contrary to the Genius of the Christian Religion.*

*A Word or two with respect to the following Papers, and we have done. 'Tis unknown who was the Collector of them, and therefore we shall not trouble our selves with guessing at Random about the Author. That which is most certain is, that they contain in them an Account of the Sufferings and Death, not only of le Fevre, but also of many others, who were his Companions, and bore up with Patience, Constancy and*



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and Faith, under all the pressures of their Cruel Enemies, Some on Board the Gallies, and others in the Nastiness of some Loathsome Dungeon. To Consider the Variety of Torments which they endur'd, should Melt our Hearts with Compassion; To Consider their Stedfastness in adhering to the profession of the Christian Faith, shou'd Teach us to prepare our selves against the Fiery Tryal; And to consider the unwearied Malice and Cruelty of their Persecutors, shou'd put us upon Praying, from such Inhumane Principles, and such Inhumane Practices, as P O P E R Y Infuses into, and Teaches its Disciples, Good Lord Deliver us.

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I have been thinking of you very much lately  
and wondering how you are getting on  
the way of your studies and your health  
I hope you are well and happy  
I have been very busy lately  
but I have managed to find some time  
to write you a few lines  
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*Sufferings and Death of that  
Faithful Confessor and Martyr,  
Monsieur Isaac le Fevre, of  
Chatel-Chinon in the Ni-  
vernois, Advocate in Parlia-  
ment.*

**I**T is a wonder to me, that our Lord Jesus Christ and his Apostles, having foretold in all the Sacred Books of the New Testament, that the condition of the Faithful, and of the Church, should be expos'd to Persecutions and the Cross in this life, as they themselves were expos'd to it in the whole course of their Ministry: I say, it is amazing, that the Church of Rome has plac'd the temporal Prosperity and Glory of those that defend it among the Marks and Characters of its Truth and Faith; and which the famous *Cardinal Bellarmin* makes his 15th and last Characteristick Mark of the true Church: It surprizes me that she glories in it, as if she design'd to fulfill the Prediction of the Holy Ghost, concerning

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cerning the *Mystical Babylon*, who says, *I am Queen, and shall see no Sorrow.*

But it is yet more astonishing, that *St. John* having foretold in his Revelations, that the True Church should not only suffer great Persecutions from the *Pagans*, its profess'd Enemies, but also from the false or Antichristian Church, of which he that calls himself the Head, sits in the Temple of God, shews himself to be God, and exalts himself above all that is call'd God; 'Tis a wonder to me, I say, that she should make it her business to Oppress and Persecute those Christians who have separated themselves from her, and those that will not come into her Communion, with Fire and Sword; and which for divers Ages, that is to say, since She has acquir'd that Power and Authority in the World, which the Spirit of God foretold us, that the Beast and her false Prophet would usurp, has exercis'd all manner of Fury and Cruelties against them, as appears by what has been done within the last five or six Centuries against the *Waldenses*, *Albigenses*, *Bohemians*, *Lutherans*, and the *Calvinists*, as they are call'd, and this in all Countreys that are unhappily subjected to her Jurisdiction; where the Kings, Princes and States have unjustly assisted that Murdres of Saints with their Forces; as appear'd in the foregoing Ages in *Italy*, *France*, *England*, and in *Germany*; and as has been seen in the last, and in our Age in all Parts of *Europe*, where that Beast is ador'd, and exercises its Dominion; and as it is yet particularly to be seen in our *France*, by this late and extraordinary Persecution, that was rais'd there some Years ago by that Antichristian Church, her Clergy, and her Prelates, and where unhappily

pily the Prince that reigns there answers but too much to the Designs and Solicitations of that Cruel and Persecuting Society, and which he makes one of his chief Supports. A Persecution, that perhaps has not been guilty of so many Massacres, nor spilt so much Blood as those that have preceded it, but which has in its Proceedings larger Characters of Inhumanity, Cruelty, and Barbarity, than have been seen from the beginning of Christianity, down to our times. A Persecution, wherein the Devil and his Agents have display'd more Cunning, and Craft, which the Holy Ghost calls the depths of Satan, than were ever seen in all the former. This may give us great reason to believe that the Kingdom of Satan, and of the Antichristian Beast is not far from its end, and that as their time is but short, they employ also their utmost Strength to compass their damnable Designs; that is, to exterminate the true Church, and if possible to destroy the Elect of God.

But I do not here pretend to write a History; or make a description of this Dreadful and Terrible Persecution. There is already enough writ on that Subject, and doubtless time will produce yet more compleat Histories of it. I shall only speak of the Sufferings of a Blessed Martyr, that finish'd his Course gloriously on the Gallies, in the Prisons, and Dungeons of *Marseilles*. Sufferings that lasted 17 Years. I shall only give the Church, and the Faithful, the admirable Examples of Faith, Patience, Piety, Charity, and of all kind of Vertues, which that Herald of God supply'd us with, during that long continuance of Conflicts and Tryals which he maintain'd so gloriously. There have been Illustrious and Generous Champions, who before, and like him

#### 4 *The Sufferings and Death*

have signaliz'd their Faith and Courage by a happy Death, which confounded their Persecutors, and edified all good People. But it must be confess'd that there was something particular in this Man, either for the length of his Sufferings, or for the Example of all kind of Vertues that he made appear in it, or for so many Excellent and Holy Exhortations which he gave to his Brethren, to all the Confessors in the Prisons, and on the Gallies, and which made him to be lookt upon by the Persecutors as the Minister of those Gally Slaves and Prisoners of J<sup>e</sup>sus, whom they call'd *their Calvin*; and who for that reason was kept closer, and treated more cruelly, as will appear by the History which I give of it, to the Publick. And in short, for the many fine Letters, and divers other Writings in Prose, and Verse, address'd to his Friends and Relations in *France*, and in Foreign Countreys, that would make large Volumes if they could be collected together.

The Name of this Martyr is *Isaac le Fevre*, at present known every where; his Bonds having rendred him famous in *France*, and in all Protestant Countreys. By Profession he was an Advocat, or Councillor at Law, Aged about 37 Years when he was condemn'd, and 54 Years of Age when he died, in *June* 1702. He was born at *Cbatelchinson* in the *Nivernois*, of honourable Parents, and of one of the most considerable Families of that Countrey, whom I have known and convers'd with, and of whom I can justly give this Character; That they were the best People among us, and whose Elogy our happy Martyr gives us in one of his Letters, written in the Prisons of *Marseilles*, which I think it my Duty to insert here, and the rather because I was a witness of the  
greatest



greatest part of what he says of them ; where after having spoke of the Sufferings and the Perseverance of his dear Sister, who was at that time in a Convent at *Nevers*, and who glorified God there by her Courage and Patience, and who died afterwards in the Faith of Jesus Christ, without ever having done any thing against her Conscience Piety, and Fidelity, being as it were Natural and Hereditary to that Holy Family. He speaks thus of them.

“ What God works in her, charms me. That  
 “ great God hath been mindful of his Promise, in  
 “ favour of the Children of those that fear him.  
 “ My Predecessors, my Father and Mother were  
 “ of that number. *P. le Fevre* and *M. Elignard*  
 “ having walked before him in Christian Simpli-  
 “ city, and performed their Duty, died both in  
 “ a good old Age, in the Communion of the  
 “ True Church. God took her to himself be-  
 “ times, whom he had made the Instrument of  
 “ bringing me into the World ; but I know her  
 “ Piety was Exemplary, and her Life Edifying,  
 “ and very remote from the vain Amuzements of  
 “ the Age. You know what was the Probity,  
 “ the Zeal, the Patience of my deceas’d Father.  
 “ I cannot mention him without tendernefs, but  
 “ his Memory is too dear to me to pass it over in  
 “ Silence. You visited him on his Death Bed,  
 “ or rather on his Bed of Life, and I remember  
 “ that in coming away, you gave him this Testi-  
 “ mony : I came to edify and comfort a Sick Per-  
 “ son, but he edifies and comforts me. Such you  
 “ saw him then, and such he was in all the course  
 “ of his Sickness, which was very long, and very  
 “ severe, always resign’d, Patient, and very wil-  
 “ ling to give up his Soul into the Hands of his



" Creator and his God. He was naturally hasty  
 " and passionate, but the grace of God rais'd him  
 " so much above himself, that it made him the  
 " most patient Man in the World in the extrea-  
 " mest and most violent pains of the Stone and  
 " the Collick, which rack'd his Reins and Intrals.  
 " He being struck with the dead Palsie on one  
 " side, I carried him often from one Bed to ano-  
 " ther, because it gave him ease. All my little  
 " services were so pleasing to him, and he com-  
 " mended them so much that he could not endure  
 " me out of his sight. His Palsie degenerated into  
 " an Apoplexy. He was four days and nights  
 " in an Agony, his Eyes always cast up to Hea-  
 " ven not with the Face of a dying Man, but of  
 " one in an extasy, shewing always, when they  
 " rous'd him with Causticks out of that Lethar-  
 " gick Slumber, that his Heart and Mouth brea-  
 " theth after nothing but his God. I praise God,  
 " the God of my Fathers, for the Spirit of meek-  
 " ness wherewith he had indued his Servant, for  
 " the patience of a Martyr which he had given  
 " him, and for the sincere and internal Piety  
 " with which he had inspir'd him. And as long  
 " as I live I shall bless the Lord God of all Flesh,  
 " the Father of Spirits, that granted me the  
 " favour to be present at that Change, terrible  
 " indeed to the Reprobate, but sweet and full of  
 " Consolation for his Children; and because in  
 " that Moment when he took the Soul of his  
 " Servant to himself he put these words into my  
 " Mouth, which I pronounc'd with an elevated  
 " Voice, *Lord Jesus receive his Spirit into thy Hands.*  
 " May the Blessed Jesus put them again into my  
 " Heart and Mouth at the last moment of my  
 " Life, and say himself to my Soul, come good  
 and

“ and faithful Servant, enter thou into the joy of  
 “ thy Lord ; and may he say to my Soul, I am thy  
 “ Saviour ! I cannot live, much less die without  
 “ my God ; Neither the World nor the Devils  
 “ shall ever separate me from him ; I will be  
 “ faithful to him unto death.

I could not forbear Publishing this Testimony of our Martyr, in favour of such a Pious Father, and also because it shews singular marks of the Sons Piety, and Charity.

But I return to his History. This Martyr had been very well Educated. He had Learning and Ingenuity. He was sent to *Geneva* in 1663. where he went through the Course of Philosophy. A little while after he went to Study the Law at *Orleans*, Where he maintain'd *Theses*, and took his Degrees. Afterwards he went to *Paris*, where having shew'd his Testimonials to Mr. *Talon*, who was at that time Advocat General, he was admitted as one of the Advocats of the Court of Parliament. But since I intend only to describe his Martyrdom here, and what immediately preceded it, I shall say nothing of his Youth, nor of his Behaviour within his paternal Family, only that it was always wise and well regulated. He liv'd sometime in *Paris*, from whence he return'd into *Provence*, and was imployed in the concerns of the Marchioness of St. *Andrew Mombrun*, on which occasion he took a Journey into *Poitou* and *Saintonge* to settle Her affairs, which he perform'd as well as could be done. Being in that Country he was brought into Question by the Intendant of *Rochefort* concerning his Religion, on false Informations that had been given him. Being cited before him, he appeared there tho' he was sick of an *Hottick* Feaver, which left him while

he was in the Intendants House. He was dismiss and discharg'd. From thence he came to *Paris* just at the same time that the Edict of *Nantes* was revoked, which caus'd him to depart from thence again immediately for *Burgundy*, to give the Marchioness of St. *Andrew* an account of Her business, and afterwards to dispose himself for a retreat for the quiet of his conscience, and to serve God at liberty in a Foreign Country. This is the relation that he gave himself of what past in that Lady's House, and how they treated her, and all those of that place. That Letter written from a Galley of *Marseilles* in 1686. deserves to be intirely inserted here, since it contains the relation of what happen'd to him until his going from thence, and the recital of the Persecutions that were carried on in those parts, wherein he had the share which he mentions in his letter.

" I receiv'd your Letter most fortunately in a  
 " time when I am more observed and closer kept  
 " than ever. No body dares come near, or speak  
 " to me, and they refuse any that asks to-see me  
 " to come into the Galley wherein I am. All the  
 " Letters that are sent to me are detain'd from  
 " me and carried to the Intendant. Other Gal-  
 " ley Slaves have the liberty of being freed from  
 " the great Chain by giving some Money, but that  
 " liberty is absolutely denied me. They will  
 " neither let me Write, nor Read: and notwith-  
 " standing all those obstacles your consolations  
 " are come to my Hands; I have deceiv'd the  
 " Vigilance of my Keepers, and Read that fair  
 " Letter equally strong and comfortable with in-  
 " expressible delight. I find it full of tenderness  
 " and Charity, which penetrates my heart with  
 " love and acknowledgmt. Some passages in

" it



of Monsieur Isaac le Fevre. 9

“ it make me enter into the joys of the blessed,  
“ and to consider the glory that is laid up for us in  
“ the Heavens, as if it were present. I am toucht  
“ to the quick, and feel my most honoured Father  
“ ( permit me to call you so, being I have the  
“ honour to be your disciple and pupil in Jesus  
“ Christ) and am very sensible that God who  
“ made use of your Ministry to form the true  
“ Faith in my Heart, continues to make use of it  
“ to this day for my Confirmation and Perseve-  
“ rance in that Faith, and to strengthen me in  
“ my Pious design and holy resolution to die ra-  
“ ther a thousand times, than to forsake so great  
“ a Salvation. My Soul discourag’d and tyr’d  
“ with the voice of the Stranger, rejoyc’d with  
“ great joy at that of it’s dear Shepherd. The  
“ tears which you draw out of my Eyes serve  
“ for aliment to that inward joy, and do but in-  
“ crease my Tranquility. Faithful Minister of Jesus  
“ Christ, you discharge the Office of a good Pastor  
“ well, and your reward will be great in Heaven.  
“ I owe you a large answer, and desire passio-  
“ nately to acquit my self of that duty : and seeing  
“ this beginning had good success, I hope all the  
“ rest will have the same.

As he was also askt news of Mr. *de Marolles*,  
to whose Chain he was joyn’d at *Chalons*, and with  
whom it was known he had been some time in  
the Hospital of *Marseilles*, he answers in that  
same letter, before he speaks of himself.

“ There is at present no communication be-  
“ tween the Illustrious Mr. *de Maroles* and me,  
“ We were but few day’s together. He was de-  
“ clared invalid, and as such put on board of an  
“ Hospital Galley. The reason of that change  
“ I am a Stranger to. That generous Champion  
“ ap-



## 10. *The Sufferings and Death*

" appear'd like a burning Lamp in the *Metropolis*  
 " of the Kingdom, and I am but a smoaking  
 " Match, whom our God, who makes choice of  
 " weak things to confound the strong, has lookt  
 " upon in his great compassions. Sir, and my  
 " most dear Pastor, I am so far from the per-  
 " fection you impute to me, that I shall endea-  
 " vour to entertain you with my fears and trou-  
 " bles, my great weaknesses, my Sufferings, and  
 " with the great favours that God has done me.  
 " I shall make no exact Relation of my little  
 " adventures; but speak only of the dispositions  
 " I was in at that time when God pluckt up the  
 " Plants, which he had planted in the places of my  
 " Residence, from what I found my self to have  
 " when I was seiz'd, and lastly of our heavenly  
 " Fathers blessings on my weak beginnings.

" The Spirit of Fear and Weakness reign'd in  
 " the Provinces from whence I came, when I had  
 " the honour to see you at *Paris*. I thought to  
 " have found more constancy and stedfastness in  
 " that great City: but Alas! there was a general  
 " consternation in it; and I was oblig'd to leave  
 " it. Oh Mournful remembrance! it was in the  
 " time when God was pleas'd to break down the  
 " Fence wherewith in his Providence he had in-  
 " compass'd his Church. You gave me your blef-  
 " sing, and I left you and my dear Relations  
 " with weeping Eyes and a more sorrowful Heart.  
 " We lamented the Calamities of *Joseph*, and I  
 " can say, that from that day I had great Sorrow,  
 " and a continual affliction at my Heart, until the  
 " day of my Condemnation to the Gally's.

" The *Marchiones* of *St. Andrew* expected my  
 " return to finish her great Affairs, saying she  
 " could trust no body but me. I was three  
 " Weeks

of *Monsieur Isaac le Fevre.* 11

Weeks in a continual Hurry, oftner at *Nevers*, and at *Moulins* in *Bourbonnois*, than at *Noeie*. I was known to be of the Religion, and great cares were taken to inform me of any considerable Persons changing their Religion in any place. I saw nothing but fallings on the Right and the Left, the most Pious sunk under the power of the Temptation; trembling seiz'd me. I said in my grief, if the Cedars fall, what will become of the Bulrush? The Lady of St. *Andrew* who thought her self shelter'd from the Storm, was attackt in her turn. Mr. *de Harlai* Councillor of State, and at that time Intendant of *Burgundy*, writ to her from *Parai-le-moineau*. His letter was full of Civilities, but pressing and without Flattery. He said, of two things she must do one, forsake her Religion, or resolve to lose her Estate, her Liberty, and also to suffer in her own Person. This is the doleful choice she was to make. That Lady desir'd time, without promising any thing by that first Answer. Mr. the Intendant gave her 15 Days at farthest to consider of it, and explain'd himself so distinctly and powerfully on his Orders that Madam St. *Andrew*, and Monsieur and Madam *de Mombrun* seeing themselves brought to extremities, resolv'd to seek for some Allowances to be made in the Reunion that was propos'd to them. That design was put in Execution, and an Act of Reunion was drawn up, on the Model of the Gentlemen of *Grenoble*, and those of *Lyons*. A Letter was joyn'd to that Act, and Mr. *de Monchanin du Monceau* was the bearer of all, who came to *Dijon* before the 15 day's were expir'd. But it was in vain. M.  
" the

## 12 *The Sufferings and Death*

“ the Intendant would not yield to any thing.  
 “ He repeated his former threats and told the  
 “ *Sieur de Monchanin*, that he would send 12 Ar-  
 “ chers to take me. The Bishop of *Autun* seem’d  
 “ also to be very angry with me. They had  
 “ been inform’d that I had taken much Pains in  
 “ *Poiton* to confirm my Brethren, and that I con-  
 “ tinued yet to go from time to time in the Pro-  
 “ vinces of *Nivernois*, and of *Berry*, for the same  
 “ purpose. Mr. *de Monchanin* endeavour’d to  
 “ excuse me, and told the Intendant that I was  
 “ no wicked Person ; and that if it was a Crime  
 “ to be wedded to one’s Religion, we were all  
 “ guilty, and as he was going to enlarge upon  
 “ our Misfortunes, and the Hardships that were  
 “ exercised against us, the said *Sieur Intendant*  
 “ interrupted him, saying to him : What do  
 “ you complain for, you have not yet resisted un-  
 “ to Blood ? These Words, to speak it *en Pas-*  
 “ *sant*, have made great Impressions upon me  
 “ since. They are St. *Paul*’s Words in the 12th  
 “ of the *Hebrews*, but assuredly it was not with  
 “ the same Spirit, nor with the same end that  
 “ the Intendant made use of them here ; it is ra-  
 “ ther with that of *Julian* the Apostat, who thus  
 “ answered the Complaints of the Christians of  
 “ those times whom he Prosecuted : *It belongs to*  
 “ *you to suffer, for your Master foretold that it*  
 “ *would happen to you.* It is thus that this fa-  
 “ mous Apostat, and the celebrated Mr. *de Har-*  
 “ *lay* insult the poor Afflicted in Persecuting them  
 “ themselves. Oh, it was not the Spirit of God  
 “ that inspir’d those Words into that Intendant, as  
 “ he did into St. *Paul*, who spoke them by the in-  
 “ spiration of God to comfort and strengthen the  
 “ afflicted Hebrews : and the former by the or-  
 “ der



of Monsieur Isaac le Fevre. 13

ders of a Prince that has undertaken to exterminate the Church of God; and to terrify and discourage the Persecuted Believers.

“Mr. *de Monchanin* inform’d us at his return that the Intendant would not come in Person, but that he had deputed *Monsieur* the Lieutenant General, and the Kings Attorney of *Autun*, to execute his Orders, and that the Bishop, accompanied with those Gentlemen and the Marshalsey’s of *Dijon*, and of *Autun*, and with his ordinary attendance was coming to *la Noele*. A fine Equipage! a fine retinue for a Clergy-Man! Did the Apostles go to convert Nations with *Sattellites* of this Nature? Mr. *d’ Autun* is a Prelat that attended the rest, but neither he, nor any of his Brethren, the Prelats that have been at the head of the Archers and Dragoons, to make Roman Apostolical Missions, I say, none of those Prelats Consider, That there is a King of Kings above him whom they would please, to whom an Account must be given for those Violent and Cruel proceedings, so disagreeable to their Character, but which they have Authorized by their presence or approbation. In the mean time to speak something in their praise, those Illustrious Prelats are Persons of their Word. They had indeed promis’d that treatment in the letter which they addrest to us in the beginning of their great persecutions.

*Et erant novissima vestra peiora prioribus.*

But let us hear our Martyr, Continued he, “That I was particularly threatn’d, and that he advis’d me to absent my self. I told him that I would follow his advice, and accordingly I went from *la Noele* two hours before



## 14 *The Sufferings and Death*

" before that numerous company came there. I  
 " was in great perplexities, I lov'd truth above  
 " all things, but I had no kind of inclination for  
 " Martyrdom, and I saw no other hopes to es-  
 " cape it than by flight. This I had often de-  
 " sign'd to do, but the Lady *Marchiones* had al-  
 " ways oppos'd it very earnestly, so far as to tell  
 " me that if I left her, I should make her despair.  
 " I had yielded to her requests, as I did again  
 " in that occasion. One thing surpriz'd and af-  
 " flicted me; which was that how fatal soever  
 " that conjuncture was, that Lady never neg-  
 " lected the care of her business. She seeing me  
 " design'd to retire, said to me very kindly 15  
 " days before my departure. Where will you go  
 " Sir? You are not fit for the Gally's; do you find  
 " your self dispos'd for Martyrdom, 15 days im-  
 " prisonment will kill you, see if you can resolve  
 " to do as we have done? I answered, that I  
 " had no inclination for Martyrdom, but that  
 " God gave strength, and that it was impossible  
 " for me to do as she had done, because I should  
 " think my self Damn'd. In the mean time I  
 " took Horse for *Chatel-chignon*, where my Sister  
 " being Persecuted by the Emissaries of the Bi-  
 " shop of *Nevers*, by the Curate of the Place and  
 " by her own Husband, very earnestly desired  
 " me to come. She had often sent me an Ex-  
 " press to intreat me not to refuse her my assi-  
 " stance and comforts. Besides my little Do-  
 " mestick Affairs called me thither. These were  
 " pressing considerations. Nevertheless to please  
 " Madam de *St. Andrew*, I went to *Nevers* where  
 " a Judiciary Lease of her Lands was renewed.  
 " In the mean time Mr. *D'Autun* a very inge-  
 " nious Court Prelate, what by his Promises,

" and

and by his Threats, prevail'd upon that Lady to sign her Reunion, and her Example was follow'd at *Noise* with Tears, and the Bishop having been treated in the Castle by the Marquess of *Mombrun* continued his Intrigues being very well satisfied that he had sped so well. Madam had writ to me at *Nevers* that he was very well inclin'd towards me, and vext that he had not met with me; that he would have done nothing but what I pleas'd, and that he would hinder any Body from doing me any Violence in his Diocess. However it be, I saw the quite contrary a little while after. The Curat of *la Noie* had endeavour'd to perswade me to give him a Visit in his Episcopal Palace at *Autun*; upon the Refusal that I made, that Prelate writ thundering Letters against me to Madam de *St. Andrew*. Speaking of me in his last Letter, he said, if that Man does not give Satisfaction in four Days, the Subdelegates of the Intendants of *Dijon*, and *Nevers* have Orders to take him wherever they find him, tho' it were in your House, which will be a Trouble to your Ladyship; I have hitherto hinder'd it from being done: Both Divine and Humane Laws oblige us to make him do what you have done; you ought to constrain him to it, or forsake him. I would willingly know where that Prelate will find those Divine Laws in the Scripture, such Laws that Authorize Bishops to force Christians with Dragoons and Archers to abjure their Religion, and unite themselves to a Communion that they esteem False and Antichristian? Is it in these Words in the Gospel, *Force them to come in*? But who will believe that *Jesus Christ* would have said that they must  
“bring

## 16 *The Sufferings and Death*

“ bring the Gentiles (for that is spoken of them)  
 “ to the Profession of the Christian Religion by  
 “ Bastinadoes, by Force, by Violence, and by  
 “ such Cruelties and Barbarities that every body  
 “ knows at present to have been exercis’d by the  
 “ Guards and the Dragoons, at whose Head were  
 “ my Lords the Bishops, or those who follow’d  
 “ their Orders? In truth it is not to be compre-  
 “ hended what Genius, and what Eyes People  
 “ must have, not to see that the Business of Reli-  
 “ gion was then carry’d on by the Strongest, the  
 “ most Earnest, and the most Prevailing Ex-  
 “ hortations, such as were those of the Apostles,  
 “ who by that Mild, but Powerful, and efficaci-  
 “ ous way brought so many People, and Nations  
 “ to the knowledge of the Gospel, and to the  
 “ Faith of Jesus Christ. And I dare believe, that  
 “ when the Bishops, and the ingenious Men of  
 “ their Communion read this Commandment of  
 “ Jesus Christ: *Compel them to come in*, they form  
 “ no other Idea of it to themselves, than that  
 “ which I have just now represented, and that  
 “ the Apostles said of it. And I question whe-  
 “ ther any of them are bold enough to find Ar-  
 “ chers and Dragoons there, that plunder, steal,  
 “ strike, and draw People by force to the Mass  
 “ that believe nothing of it, and abhor it.

“ No that Cruel and Violent Force is founded  
 “ on another Masters Command than the Lord  
 “ Jesus, whom those Gentlemen make no Scru-  
 “ ple to avow. They say, it is the Kings Plea-  
 “ sure, tho’ they know as well as we, that the  
 “ Empire of Conscience is not under the Jurisdi-  
 “ ction of the Kings of the Earth how great soe-  
 “ ver they be, but intirely under God, the King of  
 “ Kings, and King of Heaven and Earth.

*This*



This is a long and particular account of what happen'd to our Martyr until his flight. He followed the design of it as he had form'd it, to endeavour to escape the threatnings, and persecutions that were preparing for him. But as he was going to retire into *Switzerland*, he was seisd on *Sunday* the 4th of *February* 1686. in the County of *Burgundy* near the Town of *Pontarli*, with a *Swiss* whose name was *La Tour*. He was sent to *Bezanson*, where he was abus'd, and Rob'd of all he had. They took his Weapons from him, as also a Watch of 23 *Lewes d'or* value, and the Intendant *la Fond* gave his Horse to the Archer that took him for his pains. All his other Equipage was disperst here and there, in which he was distinguish'd from others, to whom they return'd what was taken from them, and they clapt him into Irons as appears by a Letter to one of his Friends of the 12th of *April*: And after having remain'd 3 Weeks in Prison with some that made their Abjuration, and were then set at Liberty, he was brought to the Council-Chamber on his Trial, though he had then a Fever, the same day Sentence was pronounc'd against him. The day following he was put into a Dungeon with Fetters on his Feet Night and Day, where he endured great temptations for 2 Months and some days. He remarks, that when he was before the Court, a Councillor seeing him wear his Irons awkwardly, said to him by way of insult over his weakness, when a Person is convinc'd that he is in the true Religion, he must suffer even unto Death: That truth, says he, made an impression on my Heart, and I found my self strengthen'd by it; I also answer'd him, that what he said was very true, and that I was in the way to it. There are *Caia-*  
C *phas's*



phas's of that Nature who often speak Oracles and Truths which they think not of; like that High Priest of the *Jews*, who said you know nothing at all nor consider that it is expedient that one Man should die for the People, Speaking of the Death of Jesus Christ, which they had resolv'd on in their unhappy and perfidious Council.

Being in this sad condition, he refus'd a supply of Money which one of his Relations sent him, because, said he, it was but Justice they should return to him what they had taken from him, and besides I am speedily to be fastned to the Chain. He added, I am in the number of the profligate, and treated as a Wicked Man, but God will have Mercy upon me; he has never forsaken me. I am in a place where the Air is infected, and where I feed upon such Diet as would formerly have Poison'd me, but I find Sweetness and Consolations in them beyond my present hopes.

By a Letter from the same place of the 12th of May, he continues the description of his Condition in these Words. "There can be nothing more outrageous than their bad usage of me, the more they see me Languish, the more they endeavour to Aggravate my Confinement. For some Weeks past they would suffer no Body to come into it; if there was any place more infectious in it I was brought thither; in the mean time Truth had always the upperhand in my Soul; God who knows the purity of it's intentions, Supporting it with his Grace. He fights against me, but Fights also for me, my Weapons are Tears and Prayers; my Faith is weak and I am a great Sinner, but that God of Mercy, the Refuge of the Afflicted, the only asylum of

the Miserable, who does not quench the Smoak-  
ing Flax, nor break the bruised Reed, will have  
pity on me and my great Weaknesses: he will  
not suffer me to be confounded, because I hope  
in him; with the Temptation, he will also give  
me the means to escape. I will not leave him  
until he has blest me.

In this manner that Holy Man entertain'd him-  
self with his Friends in the beginning of his im-  
prisonment and the Miseries he Suffer'd in a dark  
Dungeon, where he says in another place, if the  
manner wherewith they treated him, afflicted  
his Body, his Soul was eas'd by it; that it was  
Physick prepar'd by a hand that could not fail,  
which the bitterer it is, will be the more Salu-  
tary. He was Solicited to Petition Mr. the In-  
tendant either for what they had taken from him  
when he was seiz'd, or to request him to abate  
the rigours of his Imprisonment. But he thought  
it not fit, because they would always require him  
to do what they would have him; for they still  
offer'd him Liberty, as they did at first, if he  
would abjure. And upon this he calls God to  
Witness that nothing but the hopes of an Hea-  
venly Crown retains him in his Religion, which  
he believes to be the only Pure and Holy where-  
in Salvation is to be found; and that he would  
rather finish his Days in Torment, than forsake  
a Religion that would make him happy in the  
greatest misfortunes, and Patient in Tribulations;  
which made him dispise shame, and which put  
into his Heart to pray for his Enemies, and his  
Persecutors. He said he had compassion on them,  
and pitied them. They believe to do God Ser-  
vice, and God discovers to me by the light of  
his Grace and of his Word, that their Zeal is

inconsiderate, and that they Fight against God and his Truth.

At that time the Superior of the *Jesuits* of *Bezanson*, came from the Intendant to tell him, that he would send him away the *Munday* following, tho' he should be alone, to be fastned to the Chain (a worthy message of a *Jesuit*) and then he heard that his dear Sister a Pious and Prudent Woman, and who persever'd like him, in spite of all the Persecutions which she had suffer'd, was sent unto a Convent at *Moulins* in *Bourbonnois*, and that increas'd his Affliction, but also his Zeal, and his Fervor. Holy Father, said he, on that occasion, keep us in thy name. Here is the Patience and Faith of the Saints.

During his abode in the Prison of *Bezanson*, he writ to one of his Friends, that on the *Thursday* and *Friday* last before his Letter, five Persons had been Condemn'd for their Life time to the Gallies for the Religion, all poor People remote from their Country, one of the five was a *Patrician* of *Montauban*, who had left his Wife and the least of his Children: He was carried to Prison with one of his Children of 14 or 15 years of Age, who because of his Youth was put into the Hospital of *Bezanson* to be instructed in the Roman Religion. There were also two unmarried Men, the one of 56 and the other of 60 Years of Age, the latter was sick and dying when he was Condemn'd, and was exempted from the Dungeon and Irons, but laid on a little Straw; nevertheless an example of Vertue and Patience.

Tho' Monsieur *le Fevre* had been judg'd with precipitation, because they would make examples, nevertheless he was exhorted to make an address to the King, either said he, because that when



he was leis'd they could not well convict him of a design to forsake the Kingdom, and moreover because they perswaded themselves that the fear of punishment would make him change his Religion : but God, added he, who surprises the Wise in their Craftiness, and who often makes Choice of the weak things of this World, to confound the Strong, did not forsake me, and made me see nothing but horror in the Change that was proposed to me. Tho' he was extraordinarily Solicited to it, both by his Judges themselves, and by other Roman Catholick Persons, that his Friends were oblig'd to make use of to give him some Assistance, and to hear from him, wherein he was well serv'd by Mr. N. --- who testified much respect for him. Mr. *le Fevre's* merit, said he, to the Friend of the Protestant Religion that had desired him to go and see him in Prison, and his unhappy ingagement in the Reform'd Religion, make me share in the Vexations of his prison and Irons, which have nevertheless nothing strong enough to exorcise the Demon that possesses him ; he is tired with the importunity of my presence, not willing to hear any Body more about his conversion, for which would give my Life. That good Man who seems very Zealous for his Religion, must needs be charm'd with our Martyr's Vertue seeing he would have given his Life for his conversion. The Roman Catholick Zeal goes but seldom so far as this Man urges his.

He was conducted from *Besancon* where he had been judg'd, to *Dijon*, where he came the 30th of May 1686. but the hardship of the Journey, added to the Irons that were left on him and those that were brought with him had bruis'd him

them and made an Impression on his Flesh. " I am  
 ' says he, in a Letter of the first of *June* from the  
 ' Prison of the Court of *Dijon*, I am as it were  
 ' impotent, I suffer great pains all over my  
 ' Body, and if it had not been for the comfort  
 ' that the Lord sent me at *Aussone*, they would  
 ' not have brought me alive to *Dijon*. My Irons  
 ' were taken off at *Ausonne*, and I was set on  
 ' Horse back, whereas before I was in a Waggon  
 ' in a Killing posture and prest on all sides; But  
 ' whatever happens to us, we put our trust in  
 ' God, we hope in him only. I have had some  
 ' Fits of an Ague more Violent than usually, but  
 ' God will not forsake me. In short the Prisons  
 and the Entertainments that he found in them  
 at *Dijon*, were more favourable to him and those  
 that were also Condemn'd with him, than those of  
*Besancon*, for which he was thankful, and Testi-  
 fied his Acknowledgments.

' They speak no more here, says he in a Letter  
 ' Written from the Keepers Lodge of the Court  
 ' of *Dijon*, of Irons and Dungeons, God permits  
 ' us to recover the Strength we stand in need of  
 ' to bear the Chains that are preparing for us. I  
 ' am treated with much Humanity. And there  
 likewise as at *Besancon* came divers Letters of Re-  
 commendation in his behalf from divers Persons  
 of Quality and Friends from *Paris* and *Province*.  
 They were useful indeed to shew the merit of that  
 Prisoner, for whom so many Persons of the first  
 Quality concern'd themselves; but they were also  
 prejudicial to him, for that his Judges looking up-  
 on him as a considerable person, took so  
 much the more Labour to endeavour to gain him.  
 And seeing that promises prevail'd nothing,  
 they made use of Rigour, supposing that he  
 would

would yield at last to the Extremity of the Torment. But gaining nothing by the one, nor the other, they resolv'd to make him an Example of severity, to divert others from the like design. In so much that his Merit, his Friends and Acquaintance were almost as prejudicial to him as the cause he maintain'd. The Letters of Recommendation, said he to one of his Friends at *Paris* to whom he writ, do me harm, let us make no more use of them Sir, and do no longer importune Mr. the Marquis of . . . . to whom I wish a Marshalls Staff of *France*. And as his Friends sent him sums of Money for his assistance above what he could desire of them, besides the recommendations which they procur'd for him; he did not accept of them, because he had no need of them, saying that plenty was troublesome to him; or if he accepted them it was to relieve the poor Prisoners that were Condemn'd as well as he, that were in Necessity and Misery, but always with a Proviso, and with most earnest desires, that his Brother in Law the *Sieur* . . . . Should return the sums he received, to those that supplied him with them. He was also so Nice that he would not discover his own necessities to his Friends, that he might not seem importunate; saying that tho' he should want any thing, he would not tell them; that the Quality of a Gally-slave had not abated his Courage; and that if he had much, he would give much; those that were Condemn'd to the Gallies with him being very poor People, destitute of all humane relief, but rich in Faith.

Being yet in the Prison of *Dijon*, they would have oblig'd him to present a Petition to Mr. the Intendant, to obtain some favourable usage when



24 of Monsieur Isaac le Fevre.

he should be at the Chain: But he thought it not fit, saying that if he could distinguish himself from others, which he believ'd could not be done, it would be Cowardice to separate himself from them. We do not fear, said he, all the preparations they threaten us with, and which we cannot avoid without a Miracle; we wait for it, the sight of a passionate Deputy and a Troop of inhumane Guards, will be nothing frightful to us. That which troubles me most is the Blasphemies and the impatiencies of the Wicked wretches with whom we shall be coupled. Furthermore as his Soul was full of acknowledgment, as well as of Zeal and Charity; he made known to his Friends that he was particularly oblig'd to the Keeper for the Civilities which he had receiv'd in his Prison at *Dijon*; who is, said he, a very honest Man and little fit for the Office he had; the disorder of his Affairs having made him to take up that Employ. I should but little feel my Captivity, added he, if the noise of the Chain did not tingle continually in my Ears, and if the R. Father Jesuit who came from *Vezelai*, *Corbigni l'Ornu*, did not visit me so often, or only discourse with me conformable to the condition wherein I am. It was at that time that the Chain to which he was to be fasten'd pass'd from *Dijon* to *Paris*, under the conduct of the Sieur De *St. Previl*. And hearing that Mr de *Maroles* was in the Prison of the *Tournelles*, and that very likely he should be put to that Chain, as he was really, he askt news of him, waiting as to himself pretty calmly for that useful Event, and in that Expectation he employ'd his time to fortifie all those that came to visit him, to comfort his absent Friends every where

where by his Letters, and to exhort them to be faithful, and to Persevere, in the most feeling and edifying Terms that could be.

At last having continued about two Months in the Prisons of *Dijon*; he was conducted with his Companions to *Châlons* on the River *Sône*, where the Chain arriv'd that came from *Paris*, to which Mr. *de Maroles* was fastened, and who was then Sick, as he notes in a Letter that he writ from *Châlons* the 3d of *August* 1686. wherein he says, If it was not for the Sickness of the Illustrious Monsieur *de Maroles*, which continues still, I would tell you, my dear Friend nothing but matters of Rejoycing, but my heart is wounded; I hope with the Assistance of Heaven that the Feaver of that Martyr of the Lord Jesus will abate by Rest; because they were to go by Water, and that they had a little Liberty, their Chains being something lighter. At first he was coupl'd with a Dragoon Officer, whose name was *bon Valet*, a very mild and discreet Man, Brigadier of the Marquis *de Ouartigni's* Company, who was Condemn'd to the Gallies for having let Mr. *de Ville Franche Montbrun*, the Lady his Sister, *Mademoiselle de la Jonchere*, and others escape. That Officer was a Roman Catholick, but was us'd as if he had been of the Religion. As for him, he suffer'd much the first night, after which he was bound with Mr. *de Maroles*, and lay with him.

We may easily imagine that these Martyrs journey was painful and uneasy. Here is the relation he gives of it from the Hospital of the Gallies Slaves at *Marseilles* of the 20th of *August* 86. as soon as they arriv'd there.

'It seem'd to me as if I had been gone above 6 Months from *Dijon*, the Lord had made my  
Flesh

## 26 *The Sufferings and Death*

' Flesh and Skin grow old, I have found my self  
 ' in the pains of Death ; the Guard have thought  
 ' me Dead, and as such, one took one thing, and  
 ' another another thing from me, and without  
 ' the little stop we made at *Avignon*, I could  
 ' expect nothing but a cruel Death. With long  
 ' intreaties Mr. *de St. Preuil* suffer'd me to take a  
 ' Litter, on condition I should pay the Guard.  
 ' Money was a great assistance to me. I have  
 ' dispers'd it. But wherefore all those cares and  
 ' expences, to come to a place, that may be call'd  
 ' the abode of Misery, where I am mixed  
 ' with a very great number of Galley Slaves ? I  
 ' have been forty eight hours without being able  
 ' to Eat or Drink what they give here, and with-  
 ' out being able to close an Eye. At last recom-  
 ' mending my Soul to God in that condition, I  
 ' spied Mr. *J.* coming to me, who told me that  
 I was recommended to him by his Friend *G.* Af-  
 ter that Visit the Fever left me. My Life is  
 not precious to me, I could leave it with delight,  
 if it was God's will, but the Lord works Mira-  
 cles to preserve it to me. Farewel my dear,  
 Greet the Brethren and pray for me. They con-  
 tinue to speak of controversies to me, and of  
 changing my Religion ; how long, Lord ?

When they were come to *Marseilles*, which  
 was in the Month of *August* ; Mr. *de Maroles* and  
 he were put into the Hospital of the Galley Slaves,  
 as sick Men. He says in a Letter written from  
 that Hospital the 13<sup>th</sup> of *September*, Mr. *de Ma-*  
*roles* and my self have been some days near each  
 other : our Beds joyn, and we eat together ;  
 our Captivity and our frequent Sickneses, do  
 not hinder us from diverting our selves. It is  
 from that place that he desires his Friend to

whom he Writ, to give the Wife of that Illu-  
strious Companion of his Sufferings a visit from  
him, and to assure her that it would be the  
greatest pleasure in the World to him to do her  
Husband Service, who is, says he, one of the  
best Christians and the most enlighten'd that I  
know. Doubtless it was a great comfort to both  
of them to be together in that Miserable Place,  
and to be able to Assist and Strengthen each o-  
ther mutually. Nevertheless both of them were  
expresly forbid to see the Galley Slaves of the  
Religion, or to send them any thing. But the  
continuance of those two Holy Men in that place  
was not long, for they had been told that as  
soon as they were recover'd they should be sepa-  
rated; Wherein, says he, I shall have a great  
loss of that Godly Mans conversation. And it  
is not to be question'd but that they made a kind  
of Paradise of their Retirement in that place,  
wherein they had altogether divine and Cele-  
stial conversations. It is from thence that he  
Writes concerning the prohibition that was made  
them to communicate any thing to the other  
Galley Slaves. The exercises of Piety and Cha-  
rity are no longer permitted, there is no more  
Sincerity to be us'd, but I hope always in Di-  
vine Providence, that does all things Wisely,  
that it will draw Good out of Evil, and Light  
out of Darknes, when we shall return to the  
Lord our God, with all our heart. Our Evils  
are great, but our Sins are yet greater; and God  
must strike us with great Strokes to draw our  
Affections from the Earth. These were the re-  
flections that he made then on their particular  
condition, and on the news that was Writ to  
him of the State of the Reformed in general,  
and



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and of some particulars of his acquaintance, of whom he says, in finishing his letter : The end of your Letter informs me that you have Sorrows; the Lord Jesus comfort you, and inspire you by his Spirit what you have to do, may it please that great Saviour to raise up them that are fallen, and to Strengthen those that stand, more and more.

While he was in that Hospital of the Galley Slaves, with Mr. *de Maroles*, he was very ill. I fall, said he, from one relapse into another, and have found my self at Death's door. The Physician of the Hospital took great care of me ; and he wonder'd to see me not complain, and that the Pains I endured did not make me sigh. I could not Walk, says he, these two days, and find my self very weak, but do not believe for all that, that our condition is so unhappy as the People of the World think it, nor that we are so much to be pitied : No doubtless ; were it only for the Testimony of a good conscience, we are happy, and nothing in regard of that can take our joy from us in our Sufferings and great Pains ; the Divine Comforter, who puts us all into heart again, comes to our assistance : sometimes he hides himself, because we are People of little Faith : but God who knows our Sincerity, pities our Weaknesses, he supports us, and takes us by the Hand, and in that State, Death is no longer a King of Terror to us, we are assur'd by him that lov'd us that we shall receive Mercy, and die the Death of the Righteous : What an advantage ! What comfort ! And what solid happiness is this !

In the mean while 'as he had been told that he should

should be separated from his dear Companion Mr. *de Maroles* as soon as he should be a little better; they were as good as their Word with him, and he was carried from that Hospital into the Galley call'd the *Grande Reale*, where he was but a very few days, but very ill; according to the Description he gives himself of his condition by a Letter of the 17<sup>th</sup> of September 86. He says, they send Mr. *de Maroles* and me to the Gallies without any regard that we are Languishing and Weak. Mr. *de Maroles* began to walk, but I cannot stand. The Physician of the Hospital told us that it was not his fault, and that he was going to desire Mr. *Begon* Intendant of the Gallies to let us tarry some time longer; but it was in vain. Mr. *de Maroles* was declar'd invalid, and put into the *St. John*, so that he is exempted from Rowing, and I expect what it shall please God to send me. I went on board Yesterday, where I was immediately loaden with Chains. We are pitied: An Officer told me, that if we were here for our Crimes, we might expect all manner of kindness. To all this and to my Sufferings I oppose the will of God. If Poverty, Sickneses, Pains and Captivity are the means he will make use of, Why shall I refuse them? I shall die contentedly when it shall please God to call me. These are hard extremes, but tho' God should kill me, yet will I hope in him, and praise him all the days of my Life. I am reduc'd to lie on a Board that is but a little above two foot wide, I have nothing to cover me, but the Gally Slaves my Neighbours have Stript themselves for me, and if the Lice and the Bugs had not Afflicted me, I found my self dispos'd for a deep and

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and calm Sleep notwithstanding the great noise that is made in the Gallies.

While I was on board the *Grande Reale*, I was enter'd among the rest; for in that Galley all the Slaves are enter'd down from whence so ever they come. She never goes to Sea, nor moves out of the Harbor, and when She has many Slaves on board, they are all sorted from time to time except those that they have a respect for, and they are brought into a Spacious place, where the Intendant, the Commissary General, and the Captains of the Gallies meet, and there they make choice of the Lustiest and most Vigorous of those that are judg'd best able to Row, and the rest are sent back again to the *Grande Reale* until further order. Choice being made of those that are in health, they are divided on the Armed Gallies. Each Captain takes his share: But I was not cheapen'd, my bad looks were useful to me in that occasion. There was but one Captain or Chief of the Squadron that put a little jest upon me; for turning towards me, he told his Man that he knew not how to choose, and would make his own choice, than he askt the *Sieur Bonvalet* which was the Advocat of us two, for he wanted one. I answer'd him with such a Sorrowful and Languishing tone that I was the Advocat, that he turn'd himself away from me.

Some of his Friends knowing him to be in that miserable Condition, obtain'd that Favour for him, to be put on board another Galley call'd the *Magnificent*, in hopes that he might find more Ease there of his Troubles by the Credit of some Friends with the Captain. And indeed he found him.

himself pretty well there by that Captains recommendation of him to the *Comites*, and *Argouins*, insomuch, said he, that he was afraid that he should not stay there long, being ill lookt upon by the Fathers of the *Mission*, and of the *Almoners*, whose Eyes he pray'd God to open and shew them, that whilst they thought to do him Service, they fought against him. It happen'd even so, for at two Days end, he was more exactly observ'd than before; the liberty of seeing his Friends being taken from him, as also to confer with them by writing, or to receive any Letter from them directly address'd to him. He had not so much as the liberty to converse with those that were in the same Galley with him, being always fastened to the Chain, and kept shorter than can be express'd. At that time he was sent for to the Bishop: but because of his indisposition the Conference which was to be had with him was defer'd to another time, as he observes in a Letter of the 14th of *Octob.* 86. It is known since that he came another time before that Bishop, and that he was strongly tempted and solicited to change his Religion, with Assurance of his Liberty. But that Enterview serv'd only to confirm him in his Faith, and in the design to glorifie God by his Sufferings, so long as it should please him to continue them, as he happily perform'd to the end, having always testified an extraordinary aversion to that Cowardice, and an invincible Resolution to be Faithful to his God, how ill soever they should treat him.

But it must not be forgot, that before he came out of the Gallies to be put into the Dungeon, he writ an excellent Letter in Answer to his Pastor



stor, which will doubtless be very edifying to the publick.

He says to that Pastor, 'When you are absent from your Flock, your Heart watched and your cares and officious ardour extend to the least of your Lambs. Blessed be God the Father of our Lord Jesus Christ, the God of all Mercy that inspir'd you with the Comfort and Exhortations that you sent to me. I have gone since through divers horrible Trials to the Flesh, and found that the more I am afflicted, the more Salutary your Counsels were to me. No, I do not question but that your Prayers have drawn the Graces upon me that I stood in need of to profit by my Temptations. I pray God to grant according to his Riches all the desires of those that have taken the care to convey your Letter safely to me. My design was (Dear Pastor) to give you an exact relation of what happen'd to me, but certain reasons hinder me from it, I shall tell you but one word of my Condition. I told you formerly that I was observ'd and shut up; but had not yet seen any thing. I was put on board a Galley, where I was treated, observ'd and kept closer than I had been before. I was laden with Irons and Chains, I lay on the boards, and tho' it was very cold, they hinder'd me from covering my self, they rail'd at me, and rais'd up their Cudgels against me, a Fever seis'd me, and all my Body was full of Pain. In that condition my Soul raising it self above visible things, sought it's God, it's Sovereign, and it's only hope. The comforts that our Lord Jesus Christ gave us increas'd proportionably to the number of the Evils that we endur'd for his sake,

“ sake, he encourag’d me in all my Fears, and  
“ said to my Soul I am thy Salvation. On board  
“ one Galley I had Experimented the Assistance  
“ of Men, on board the other I Experimented  
“ the Assistance of God. What shall I say to you,  
“ my dear Pastor, the Turtle is pleas’d in its  
“ Moans; that Holy and Divine Spirit which is  
“ nothing but Love and Charity, was himself  
“ my Comforter. Who else could give me what  
“ I could never have expected, and make me  
“ despise the things I fear’d most? The faithfulness  
“ of my God is great; he is near those that  
“ wait on him to Support, Maintain, and Defend  
“ them in the possession of their Salvation.  
“ He is the only, the admirable, the mighty God;  
“ he leads us through Darkness to his marvellous  
“ Light: and among the dread of the Gallies, he  
“ makes us taste ineffable Delights. I might truly  
“ say, when I am Weak, I am Strong. I past  
“ divers days in that condition, when at last I  
“ found that I slept well, and that all that I did eat  
“ agreed with me. I stop here; and have said  
“ enough to make you Rejoyce, and to Oblige you  
“ to be more constant in your Prayers and Supplications.  
“ I shall only add; that I am Weakness it  
“ self: I have Fightings without, and Fears within,  
“ my Heart is often troubl’d, my Soul trembles,  
“ and finds it self Fainting; and if God comforts  
“ me always, if he exerts his Power in my  
“ great infirmities, it is because he is my refuge,  
“ and that divers Persons that are pleasing to  
“ him, pray with me for my preservation in  
“ Faith, and in his Love. I conjure you then by  
“ the Charity you have for me to pray without  
“ ceasing; and not only for me alone, but also  
“ for my dear fellow Sufferers.

D

“ We

" We have every thing to fear, both from our  
 " selves, and from those whose Zeal is not accord-  
 " ing to God. They add craft to Violence to make  
 " us forsake a Religion, to which we are convinc'd  
 " our Salvation is annex'd. It is to make us go  
 " down quick into Hell. Lord Jesus, who hast  
 " given us grace to retain the Patience, which is  
 " taught in thy Word, keep us according to thy  
 " Divine promises in the hour of Temptation, fi-  
 " nish what thou hast begun; I will not leave thee  
 " until thou hast blest me, and until thou hast re-  
 " ceiv'd my Soul, it is my Faith, and my hope. Here  
 " are divers Witnesses whose State is conformable  
 " to mine: They are Confessors that preserve  
 " their Hope and Faith inviolably, and that are  
 " resolv'd to Suffer all, yea Death it self, if it  
 " please the Lord, for the word of God and the  
 " Testimony of Jesus. We endeavour to attain  
 " the Mark of our high Calling, the Race is dif-  
 " ficult, the way is rough, but we cast our Eyes  
 " on the Lord Jesus, the Author and Finisher of  
 " our Faith; we place all our confidence in  
 " him that raises the Dead, and that calls the  
 " things that are not, as if they were. Offer to  
 " our God, in the Land of Benediction where he  
 " has called you, pleasing Sacrifices, of humble  
 " Hearts, and Penitent Souls to disarm his an-  
 " ger; and for my part I will offer him Prayers  
 " for you from the bottom of my Heart, *Holo-*  
 " *causta Medullata*, that he may fill you with all  
 " kind of joy, and enrich you more and more  
 " with the Graces of his holy Spirit; and that  
 " in your days you may see all your Sheep enter  
 " again into the sacred Fold. Oh, if that is the  
 " object of my wishes, it is also often the Subject  
 " of my Tears and my Sighs !



of Monsieur Isaac le Fevre. 35

He continued on Board the Gallies only till the Month of *April* 1687. So that he was not quite a whole Year there. We cannot apprehend the Reason of it, unless it was because he was judg'd invalid, as Mr. *Maroles* was, and as such, both ought to have been sent back into the Hospital of the Galley Slaves, where they had been put immediately upon their arrival at *Marseilles*: But whether it was to hinder those two Confessors, from having any Communication with the other Galley Slaves, or with the rest of the People, or whether they were minded to make them feel more sensibly all the Hardships and Rigours able to crush them, or bring them to the Change that was propos'd to them in vain, they were both put into Dungeons in the two utmost parts of *Marseilles*: Monsieur *de Maroles* in Fort St. *Nicholas*, Monsieur *le Fevre* in Fort St. *John*, which was done, as he says, by an Order that the Bishop, and the Intendant had from Court, where they remain'd until their death: Monsieur *de Maroles* until the 17th of *June* 1692. When he render'd his Soul into the hands of his God, and Monsieur *le Fevre* until the night of the 13th or 14th of the Month of *June* 1702. ten Years after his dear Companion.

Now as he was far from any intercourse, and depriv'd of all the means of having any, being kept close and guarded in his Dungeon, there was no News to be had of him but very rarely, with great Trouble and Charge; good part of the Money that was design'd for him and his Companions being employ'd to pay those that undertook to serve them in it, which they did not without extraordinary dangers, so far that some of them have been Condemn'd to be hang'd,



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and have been Executed without pardon ; which made him say that it was a prodigy to find a faithful Messenger, and that God must raise him extraordinarily to hinder him from seeing the greatness of the danger he expos'd himself to : which was the reason that he kept his Letters sometimes a year without finding a fit opportunity of sending them.

It was about that time that he compos'd a large discourse on the necessity of Sufferings, and the indispensable Duty to endure them, when God calls us to it ; quoting divers passages of the Scripture, and several fine Places of *Tertullian* on that Subject. And on that Occasion he desir'd his Pastor earnestly to compose a Tract concerning Martyrdom. He satisfied his request, for which he Testified his acknowledgments to him. He Copied it, and sent it to the other Prisoners, and among others to Mr. *de Maroles*, who was then Living. From thence it was sent to *Geneva*, where it was Printed, to distribute Copies of it in the Gallies, and Prisons ; which that Author did not know but by a Copy that was sent to him afterwards. It may be added to the end of this History if it is thought fit. But to return to the Prison, where that Confessor was confin'd, and where God continued the wonderful assistance of his Grace and Spirit to him, in a greater measure than before, as appears in the sequel by the Letters that have been received from him, sent either to his Friends in *France*, and in Foreign Countries, or to the Confessors in the Gallies, with whom he always kept Correspondence as much as was possible : wherein it will appear what Excellent and Admirable Lights sprung out of the Darkness of his Prison, by the Conversations

tions held between his Soul and his God, while he was depriv'd of those of the World.

I shall begin with the Description of his Prison, which he made himself, and by that of his outward condition during all the time of his hard Captivity, which lasted 16 Years. "That Prison is in Fort St. John, the Scituation whereof he says he knows not, the Gate by which he enter'd into it being on the Harbor. It is a Vault of an irregular Figure, which was formerly a Stable, but being too moist was found unhealthful for Horses. There is yet a Rack and a Manger in it, and no light can come into it but by the Door; the upper part whereof is broken and grated within and without. Over against the opening are Barrs, fasten'd to an Iron Barr, rivetted at the top into the Wall: that place is very Dark and moist, they only give it Light by whites, the Air of it is infected, and gives an ill scent, every thing moistens and Rots in it, all the Wells and Fountains are above me. I never saw any Fire there but that of a Candle.

As he enter'd into that place they searcht him, and took the only Book, that he had left, from him. At first he lay two or three Nights in a very moist Manger, and above a Month on a very short and narrow Chest, having two seats of Straw, one at the Feet, and the other at the Head, higher than the Chest, so that he laid high and low, without any other covering than the Kings Garments. Nevertheless, he says, he Slept quietly enough. Sometimes the Cold interrupted his Sleep, but he shifted as well as he could. "This hard entertainment, adds he, "caus'd me a defluxion on the Teeth, great pains

“pains in the Reins, Rheum, Rheumatism, and  
 “at last a continual Fever. But God made use  
 “of those Evils to wean my Heart from the  
 “World, and to teach me to persevere in a  
 “faithful Resignation to his Will.

Tho’ he was of a weak and delicate Constitution; yet God rais’d him five times from extraordinary Sickneses which he had at divers times, and in divers places, as at *Geneva*, at *Paris*, at *Thoulouse*, and at *St. John de Angle*; so that he had all kind of Agues, and a cruel Collick in the Stomach. It is impossible but that a body of such a weak Constitution should suffer extreemly in such an unwholsom place, Affected with drowsiness, having almost nothing but Skin and Bone, with a Rheumatism, flying Pains, chiefly in the Neck and Shoulders, and perpetual hummings in the Ears. No body durst come near him, nor look upon the place of his retreat, and much less speak to him. In some Moments, he says, he consider’d Death as his best Friend, and as his great comfort, that the Happiness of his Life consisted in the losing of it, and that he ought to desire Death to be happy in some manner.

Be sensible of my Misery, said he to a dear Relation whom he entertain’d with his Sorrowful condition, but be yet much more sensible of the Glory and the Happiness to which this Misery tends. Death is nothing, Jesus Christ Conquer’d it for me; and when the time shall come, he will give me sufficient Strength to pull off the mask it bears in great Afflictions. *Major est Metus Vitæ quam mortis*; the fear of Living a long time is greater than that of Dying soon; in the mean time it is more Honourable to endure the most wretched Life, than to desire Death. Can there be a finer thought? There



There were some intervals of time when his Pains redoubling, and his Strength diminishing that he spoke as if he was just Dying, and thought he was not far from Death, he said under that apprehension, "that he askt Pardon of all those whom he had offended by weakness, inadvertency, or otherwise: And I declare before God (says he) that I freely forgive those that have offended me in any manner whatsoever. No, it is not likely that I can live much longer, unless the Lord move the hearts of those to compassion that give order for my sustenance; the aliments which they give me being full of divers Kinds of nastiness and impurities in very great number; and unless God Acts in an extraordinary manner on my Body and on the Aliments that they give us. That complaint of the badness of his Food is found in divers Passages of his Letters, wherein he gives an account of it to his Friends that desir'd him to inform them of his condition, to the end they might Remedy it one way or other, or to Comfort him about it. And there is reason to believe by what he says of it here and there on divers occasions, and by the continuation of that bad usage which was not Remedied notwithstanding all the remonstrances that could be made against it; I say there is reason to believe that there was a design to hasten the death of that Confessor, whose Perseverance, and the wonderful Graces that God display'd in him, caus'd a spight and excited the fury of the Enemies of the Faith, as it happen'd to his Illustrious Companion Monsieur de Maroles, whose end was hasten'd by the like usage. He wrote in the Year 1699. That they had cruelly Persecuted him

D 4



him divers years by the corruption of all the Food which they gave him, either to Drink or to Eat; But, said he, the Lord supports my weak Nature in a Miraculous manner. Besides the badness of his Food, he had yet Poverty to oppose, being often without Linnen or Clothes. It is likely, said he, that I should have been without a Shirt, if God had not given me two by an Extraordinary way; but I could never discover to whom I am indebted for them: (who at the same time caus'd also a Bolster and some other things to be given him) I fell immediately on my Knees before my God to thank him for such an unexpected assistance. At the same time a proposition was made to him of making a present to the Major of the Cittradel to oblige him to take some care of him; but he refus'd it, by telling those charitable Persons that advis'd him to it, that there was danger in it both for them and him. In the mean time that good Servant of God call'd himself happy. God, said he, comforts and supports me in a sensible manner, he gives me Strength to suffer my Afflictions with joy, and with an invincible Patience and Perseverance; and if I should tell you that sometimes I am so contented and happy that I forget I had any Sorrow, I should tell you the truth. In that condition at the hours of Spiritual Exercises he repeated and sung the beginning of the 35<sup>th</sup> Psalm. *Plead thou my cause &c.* and the 130<sup>th</sup> Psalm, which he said were very suitable to his condition; and furthermore that he felt and knew that God had not forgotten him, that he had always been near to support him, and that in his Poverty he Eat, Drank, and Slept at his regular Hours.

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In that time he thought himself near his Death, writing to one of his Friends that he must not depend too much on his Health nor his Life, one of his fellow Sufferers Confessor on board the Gallies writ him an Excellent comfortable Letter on that Subject, which deserves to have some extracts of it to be made publick. "Be of good  
"Courage, said he, Sir and most dear Brother,  
"if the Wisdom of God had design'd your Dungeon for your Tomb, he has also prepar'd his  
"magnificent Kingdom to receive your Soul  
"there, while your Body shall remain in the  
"dust for a time which can be but very short.  
"In your Death you will find the Beginning of the  
"new Life. The miseries that you suffer in your  
"Body, serve only to make your Resurrection  
"more Glorious and Triumphant. Our troubles  
"are Thorns that God puts into our Flesh to  
"Purge and Cleanse us as Gold in the pot of the  
"Refiners, to draw us from the pleasures of the  
"Earth, and to wean our Affections from the  
"World, for fear we should perish with it. But  
"to accomplish the Will of our God more perfectly, let us constantly remember by his Example, that we ought to forgive our Enemies  
"with all our Heart all the Evils that they make  
"us Suffer, without retaining the least resentment of it. Let us be moved with compassion  
"towards those poor Miserable and Blind Creatures, and let us pray the Eternal Father, not  
"to reward them according to their Sins; that  
"he will not remember their iniquities to punish them for them; but on the contrary that  
"he may please to drown them in the Ocean of  
"his Grace, that he will save them by his Mercy,  
"and receive them into his Covenant, and sit  
"them

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“them for the participation of his most Blessed  
“immortality.

Our Martyr answer'd those exhortations admirably well, for writing to one of his Kinswomen, to whom it had been said that he must needs have given some reason for the ill usage that was given him, seeing they exercis'd no such Rigours against any others, he says, I take God and the Angels to witness that it is only for the cause of Religion that I am thus treated ; that is all my Crime against Men, but not against God, who Chastises me in his Mercy, and thereby makes me comprehend that he is so much the more Propitious to us, because he seems severe to us ; and that so far from Murmuring against it, he prayd him incessantly, not only to exercise his Mercy on those that suffer, but on those also that inflict the Punishment ; he that commands us to Love our Enemies, Works what he commands in us himself. The World has look'd upon us a long time as tottering Walls, but it does not see the Almighty Hand that supports us.

They do not forget to try always, says he elsewhere, to weary out my Patience ; and there is reason to believe that the Money that is given for me, is not employ'd to my relief ; it do's not come to our Hands, and I do not know what is done with it, nor where it goes. That which is certain, is, that when I enter'd into my Dungeon, the Major told me that the King would not maintain me, and that I ought to give order for my expences, and to Regulate it. For that purpose he was permitted to send Bills of Exchange drawn by him on his Relations, for the payment of his Provision, without suffering him to write any thing about his Condition, or his

“Health:

“Health: I did it, says he, and agreed with a  
 “publick Housekeeper, for ten Pence a day,  
 “to live a Life according to my Condition;  
 “which lasted but three Months: because the  
 “Host that serv’d me with provision cheated me,  
 “and that the Major favour’d him: tho’ he  
 seem’d not to approve of his conduct on the  
 complaints that were made to him about it. He  
 had also promis’d that I should be provided with  
 a Mattress, and covering, mine said he, being  
 Rotten, and my covering all Rags; but all this  
 without effect. In the mean time how great soe-  
 ver my anguish was, I esteem it more expedient  
 to suffer Life, than to desire Death, unless it be  
 desir’d as St. Paul did, to be with Christ, to  
 possess the fulness of that Holiness and Charity,  
 that is only to be found in Heaven. Whereup-  
 on he blames the action of *Eusebius of Vercell*,  
 who being confin’d to *Scythopolis* by the *Arians*,  
 had a design of Starving himself to death, quoting  
 this Sentence of a Poet on that Subject.

*Rebus in adversis facile est contemnere mortem,  
 Fortiter ille facit, qui miser esse potest.*

God, said he, will be glorified by my Suffer-  
 ings, the longer they are and the more difficult  
 to be supported, the more glory the Lord will  
 have by them; alledging on that Subject the  
 Words of an Ancient. *Unde esset magnum per-  
 severare, nisi inter tribulationes & tentationes esset  
 perseverandum.*

“I am, says he, always pursued with the same  
 “Violence, there is no intermission in regard of  
 “me; they always deny me all manner of com-  
 merce with the Living, and also with the  
 “Dead;



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"Dead ; certainly they would use no Villain as  
 "as they have serv'd me : but the Lord who is  
 "my God, my Protector, and my Deliverer,  
 "has reliev'd me : he has had pity on my weak-  
 "ness, and given me a Patience that I never  
 "durst have hoped for : glory be given to him  
 "for it now and evermore. It is glorious, says  
 "he again elsewhere on the same Subject, it is  
 "glorious to suffer for his cause, it is the most  
 "excellent manner whereby God can be glorified  
 "by Men, as it is the greatest sign of Glory and  
 "Honour that God do's to Men. I do not  
 "refuse the Honour he do's me in that regard,  
 "but I conjure him by the Bowels of his Mercy  
 "to produce in me powerfully both to will and  
 "to do according to his good pleasure. I ac-  
 "knowledge that Men make me suffer for God,  
 "and that God makes me suffer for my Sins.  
 "That he permits Men to make me suffer, is  
 "doubtless for my Sins, but it is at the same  
 "time also for his interest, and for justice.  
 "Therefore it is that God always just, and Faithful  
 "in his promises, takes my part and the defence  
 "of my cause : if he do's not hear me, *Ad vo-*  
 "*luntatem*, he will hear me *ad Salutatem* ; and  
 "whether I Live, or whether I Die, I will Live  
 "to him, and Die to him.

Afterwards he was two Years and some Months  
 closely confin'd, until the end of the Year 1698.  
 in so much that he had no kind of inter-  
 course with the World and his Friends ; he  
 that serv'd him for a Messenger having been im-  
 prison'd. They took away all his Works, his  
 Pious Books, some Writings, some Sermons,  
 the Abridgement of Monsieur de la Placette's Mo-  
 rals,

of Monsieur Isaac le Fevre. 45

als, and He kept only the Translation of our  
*psalms*, Printed at *Neufchatel*.

Some days after he had been in that Solitude,  
the Missionary Father *Guiraud*, accompanied with  
another Clergy-man, who having doubtless al-  
ready seen him before, had protested, that he  
would not see him until the day of the Resur-  
rection; came nevertheless to see him, spoke to  
him, cared for him, and would enter into contro-  
versy with him: but he Intangled and embarrass-  
ed himself strangely, and brought nothing but con-  
fusion away from his Visit. It was in speaking  
of his privation of the Conversation with the  
World, that he said; It was the School of Suf-  
ferings, wherein he learnt to die to the desires  
of the World, to ones self, and to Self-love. It  
is in Retirement, and Solitude that we raise our  
selves to God, and converse with him in Prayer  
which is the refuge of Saints, and the Comfort  
of Martyrs. It is there that a faithful Life finds  
all that it "can, and ought to desire of it's  
"Jesus the comforter, and that it has so much  
"the more Familiarity with it's Creator, because  
"it has the less with the Creature.

It was on *Christmas-Eve* of that Year, that  
a Soldier who had done him some little Service,  
was Condemn'd to be Hang'd. But, said he, in  
"those Extremities of Sufferings, and in those  
"oppressions of the Flesh; God made me feel  
"his Assistance in sight of those that Surrounded  
"me. It happen'd but once or twice to me, to  
"tell them that they Violated all the Laws of  
"Humanity in regard of a Man who had given  
"no Body any Subject of Complaint, and whose  
"Innocency and Sincerity was known to them;  
"in saying to them, that as for the rest, I trusted  
"in

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“in God, and that when a Man suffer’d for God  
 “he wanted no Courage; that he did not suffer  
 “this by his own strength; that he was there ready  
 “to suffer, and that he did not refuse to Die.

As this Holy Man desir’d nothing so much as  
 “his Sanctification, without which he knew that  
 “his Courage, and Patience would be in Vain  
 “he said, in a Letter to *Mademoiselle R.* I en-  
 “ter into the 10th Year of my Sufferings, (this  
 “was in 95.) and by Gods Grace, I have neither  
 “lost Spirit, nor Patience, nor Faith, nor  
 “Health, at least not totally. Ah my dear Kind  
 “woman, the Lord has heard your Prayers, and  
 “those of the *Moses’s* and of the *Samuel’s*, that  
 “intercede for me: he has spar’d my Weakness  
 “he has pityed my Frailty, and he will Finish what  
 “concerns me. If I was but disburthen’d from  
 “the weight of my Sins, if I could disengage my  
 “self from the thoughts of the World, I should  
 “be too happy, I should be incomparably more  
 “happy, than I was in the World, tho’ when I  
 “left it, I had almost what I could reasonably  
 “desire in it. But I confess with grief, and con-  
 “fusion, that I am a Man of little Faith, and a  
 “Sinner, I have desir’d my Visible and Tempo-  
 “ral Liberty with too much Ardour and Fer-  
 “vency.

This is very near hitherto, That is to the  
 Month of *November* 1699. what could be Col-  
 lected of his Condition, as to the Evils, and the  
 sufferings to which he was expos’d all that time.  
 He had, as we have said, Pious and Holy con-  
 versations with his Brethren, to whom he often  
 gave advice; and whom he also freely Repriman-  
 ded for their Faults, when he thought there was  
 occasion for it: as also with his other Friends, Re-  
 lations,



tations, and particularly with his Pastor, with whom he had a regular intercourse, when it was suffer'd him to have any, to whom he communicated himself intimately, and askt his advice on all things. And here are some passages gather'd out of that Martyrs Pious conversations, that will doubtless be edifying to the Readers for the excellent lights of Wisdom and Piety that appear in them, and wherewith the Grace of God had so Richly endowed him.

First of all, that Holy Man, notwithstanding all the Graces and gifts of Faith, and of Sanctification, wherewith God had plentifully furnished him, complain'd almost in all his Letters, of his infirmities and Sins, much more than he did of his Misfortunes and of his outward sufferings, which he mention'd only to satisfy those that prest him to inform them of it, and to testify his acknowledgment to God, for the Patience, and Strength, that he gave him to undergo them, whereas his Letters were all full of complaints which he made to God, and to Men, of his Sins, and his inward Weaknesses. He said also, that there needed more Graces, and Force against Sin, than for the resistance unto Bloud. There are times wherein God suspends the influences of his grace towards me, wherein he takes the Sentiments of his Love from me ; which I look upon as a Chastisement, and an effect of Gods love towards me, who makes me to desire the renewing of his Spirit, there being no greater Evidence of the presence of his Spirit, than the desire of a more abundant Grace. I am so great a Sinner, that it is just I should be Chastis'd. Happy is he whom the Lord is willing to instruct, whom he vouchsafes to Teach his Law ; he will keep his Soul



Soul at rest in the most difficult times, and while the ditch is digging, to cast the Wicked in.

It was concerning those inward conflicts that he said to one of his Friends, that the Devil who animates the Flesh and Sin against the Holy Confessors, for spite and in despair to be deceiv'd in his hopes by their Perseverance, whom he could not vanquish by the severity of their Torments that he rais'd against them, display's the utmost Strength of his Malice and Fury by those inward conflicts that he raises in them, and draws, if it may be so said ; all his Armies into order of Battle to corrupt the Heart and the Mind ; to which he aptly compares St. *Paul's* Thorn in the Flesh.

In the mean time his mind was always employ'd on Pious things, in Meditating on the Mysteries of Truth and Salvation, and on the means to attain to it : a Subject of which he spake with as much light and Solidity as the most accomplish'd Divines ; which made those, that knew him particularly, to Wonder, as knowing that he had never addict'd his Studies to Divinity : He said also to those that testified their Admiration to him on that Subject ; " That he had never learn'd the things he told them, before " he was a Galley Slave, and a Prisoner of Jesus " Christ, and his Domestick Disciple, and that " it was not he alone that had learnt to speak in " Irons, and to pray on the Sea, but that his " dear Companions had receiv'd the same Graces. And indeed there are divers Letters from those Confessors, which justify that truth perfectly, different in condition, but by the graces of the Spirit made equal in the knowledge of Salvation, and to whom God gave those Lights that they had not before.

He complains often of the Suspensions of Grace, and of the Variety of motions wherewith his Soul was agitated in that Condition. And he takes it for a Chastisement of God for his Sins, but the end thereof to be always happy for him; grace returning after his Correction, and delivering him from his disquiets by the repose and the calm which it produces in his Soul; which he expresses very well by these Words of a *Psalm* which he turns thus:

God in his Wrath has puuish'd me,

'Tis less than my Desert;

He like a tender Father does

The fears of Death Avert.

"God chastises me, said he, only to Correct me for my Faults, and to save me in spite of the World and Hell. That Almighty Hand that began the work will finish it. I keep to my pledge and the promises of my God. Now this is the use that God would have me make of the Suspensions and Interruptions of the Virtue of his sanctifying Spirit. 1<sup>st</sup> It is a continual warning that God gives me to amend and reform all that is in me which may displease him 2. God puts me in mind what I am, or to speak more forcibly, he makes me to know and feel in a most lively manner that I am but Vainity in his presence. 3. He would make me sensible what he is to me, by a continual dependance upon his Assistance; that is, that I stand extremely in need of it, and that I should perish, if he withdrew it altogether from me. Certainly I am not indifferent to that Sovereign Lord of Heaven and Earth, seeing he visits and comforts me in my Afflictions and Troubles, and his goodness reduces me again into the way

E

way that he had Markt out for me. 4. God will give me thereby a greater value for his Gifts and Favours; and lastly he will thereby also inspire me with the contempt of such a wretched and untoward Life, and with the desire to pass into my dear Country, where there is perfect Peace, and an Eternal quiet. It is God only that can make us happy. Our perfect Happiness is in Heaven, and there is none Solid to be found on Earth. Death must be desir'd in order to be happy in some sort, but we must die indeed to be perfectly Happy. It was very well said by one of old, that he who thinks he is to die, easily despises things present.

It must be confest that these were happy suspensions, and such as produc'd admirable effects in that Martyr's Soul.

In those motions and dispositions he sent this excellent and holy Prayer which he had compos'd for his own use, to his Brethren, to Mr. Neau who was then in a Dungeon, and to the Confessors that were on board the Gallies, which deserves to be inserted in this place; wherein he says that he makes use of Mr. de Placette's thoughts and expressions, from whom a Book had been sent him, and whose thoughts and Notions he says pleas'd him, and which he endeavour'd to accommodate to his own use, and to that of his Companions.

*A Prayer to Jesus Christ.*

"Cut me, Burn me, Strike me, O my God,  
 "but Heal me, but Comfort, and dwell with me,  
 "and support me with thy Spirit. let thy inward and secret Voice comfort my Afflicted  
 "Heart,

“Heart, and let thy presence dissipate my troubles, and not a day of my Life shall pass without adoring thy incomprehensible goodness, and testifying my resentments of it with most humble thanks. I do not rely on my Resolutions, on my cares, nor on my strength. I expect all from thy grace, O my God, and from thy Merciful and undeserv’d goodness. And I humbly supplicate thee with all the Fervour and Humility I am capable of, that it may please thee to banish all other Objects besides thy self absolutely out of my Mind, and not suffer me to think on any thing whatsoever but to fear thee, to submit my will to thine, and to believe thy Truth and love thy Goodness. And to the end, O my God, that I may promise to my self that thou wilt receive my homages, my adorations and my Acknowledgments with delight, and that of thy goodness thou wilt hear my Prayers, purifie my Mouth, my Hands and my Heart, by the salutary Virtue of thy precious Blood, and by the powerful Efficacy of thy Spirit. I know there are no impurities, no Filthinesses, but what the merit of the one, and the influences of the other can take away. Give me that double Assistance, O adorable Saviour; blot out my Sins past by the merit of thy Sufferings, and reform my present defects by the Graces of thy Spirit. Let the Sacred Fire of that Spirit inflame my Heart, to make a pleasing Sacrifice of it to thee, in this Destitution I am of all kind of relief. O Merciful Redeemer of Mankind, make me to find in the Reading and Meditation of thy Holy Word, the instruction of my Mind, the nourishment of my Faith, the support of my



" Hope and the Salutory Remedy of all my Pains.  
 " Cure me of that profound Disgust which I  
 " have hitherto but too much felt for that Ce-  
 " lestial and Supernatural Food. Reclaim me  
 " from that Natural inclination to my own Lusts,  
 " which carries me to do my own Will, whereas  
 " I ought to have none other but thine. Give  
 " me Grace to submit my self gently and quietly  
 " to thy Yoak, to bear it with joy, and never  
 " to complain of it's weight. *Amen.*

He exprest almost the same thoughts in Verse and Metre, which I do not repeat here.

All his Prayers, and all his Meditations, were accompanied with great, and admirable Sentiments of his Trust in God, to whom he made his Addresses, See here Authentick marks of it. I expect all, said he, from the grace of my God, I hope all from my Saviour Jesus Christ, who will subdue my Flesh to his Obedience, and who will heal the diseases of my Soul. I have often said with a Father for whom I have a Veneration; that I should despair, if I had not a great Physician. My comfort is, that this great Physician has undertaken my cure; this is my Faith, and my Hope; he will never forsake me; he sought for me, when I did not seek him. He has engaged me in the defence of his Truth, in spite of my Resistance, and my Fear: Will he forsake me then, when I seek him, and have a Sincere desire to serve him, and when I am afraid of nothing more than that I should fear something else more than him? No, because that seeking after him, that desire and that Filial fear are earnest of his Love, and Assurances of his protection, it shall always be an infallible refuge for me; no, because his Mercy endures for Ever

and that those whom he lov'd in the beginning, he Loves unto the end. What has he not done, and what do's he not do for me; and where can I find one like him in Heaven, or in Earth? He opens the Ears of my Mind to make me hear his Voice, he takes me by the Hand when I stagger, he raises me up again when I am fall'n, he supports me in my Weaknesses, he bears me up in my Languishments, and defeats all the strength of those Wild Beasts that would devour me. His design is to lead me into that City whereof Honorable things are spoken. May it please the Lord my God who is my Saviour, not to forsake me, to the end I may never forsake him. But as it is not sufficient to be in Jesus Christ not to be Condemn'd; we must also live no longer after the Flesh; and since that miserable Flesh is not yet crucified with all it's Lusts; I cannot have a more dangerous Enemy than it. I conjure you my most dear Pastor, by him whose faithful Minister you are, not to think so much on the evils that Men do, and are capable to do unto me, as to think also, and oftner on those that the Prince of Darkness, and unclean Spirits can do unto me, and on that Dreadful Devastation that Sin has made in my Soul.

As for the rest, added he, God is always in my Heart, tho' he do's not always make himself to be equally felt there. I will act with confidence, provided he assists me, for without his assistance I fall away like Water that runs apace. God is Stronger than all, and no Body can take me out of his Hand; I depend upon his goodness whereof he has given me so many proofs. The tender cares that his adorable Providence has been pleas'd to take of me, Strengthen me in the midst

of my fears : he declar'd himself my Protector from the time that the Judges seated themselves on their Tribunal to judge me. They prest me on my Tryal, and told me I had yet that Moment to avoid a Condemnation to the Gallies. I answer'd the Court that I could not betray the dictates of my Conscience : I was Condemn'd by Men, and justifi'd before God. And all this serv'd only to procure the edification of his Church, and my own Salvation. I have comprehended in all this, that the Life of my Soul, its repose, it's true happiness consists in following the Will of God, in depending solely upon his Wise Counsils, and in keeping my self wholly devoted to his Service. It is the fruit that I receive of my Sufferings, which makes me to say, that a Believer is never happier than when he places all his confidence in God and in his Sufferings. In such a State, and Resolution, all his Miseries are so many Seals of his Election, and Eminent *signs* of the protection of his God : and if it were not so, I should not be chastis'd.

Besides those good and Holy reflections, which he made on himself, and on his outward and inward State, he employ'd part of his time in meditating on the Mysteries of Salvation, and matters of Divinity ; by which he exercis'd his mind, requiring the Opinions and advice of others in those points which he judg'd difficult on that Subject. This was the Subject of divers large and good Letters for a long time which he writ to his Pastor, and which he sent him when he could find favourable occasions for it. He propos'd his opinions, and desir'd an Explication and advice upon them ; and he answer'd to those that were given him, when he was of a different opinion, with

with much good Sense and Strength. After this manner he said a great many fine things on a passage of *Seneca*, *Cur bonis mala accidunt*, to which allusion was made, in speaking of his Trials and Sufferings. He alledged some passages of the Fathers of whom he had some knowledge, but chiefly of the Holy Scriptures, which were very familiar to him, but would be too long to repeat here, likewise on these other Words of *Seneca*: that the Gods sent misfortunes to strong Men. Wherein he observes very well, that it is the Grace of God, and not Nature and Philosophy, as that Philosopher thought, that makes the strength of those whom he tries, or whom he Strengthens in their Tryals; that the true strength of a Believer consists in knowing his weakness, in the Sense as St. *Paul* said: When I am weak, then I am strong, because that when a Person acknowledges his weakness aright, he has his recourse to Grace, and to the Power of God for his assistance, and it is that which makes our strength.

On that occasion, he speaks excellently of the Nature and Operation of the Grace of God in us, of it's effects, and the incomprehensibility of the manner of that operation; and says all that the most able and Orthodox Divines could say on that Subject.

He had also a long Entertainment with that Minister on the nature of Celestial Happiness, and having askt wherein it properly did consist, since it was told him that it was exprest in Scripture by seeing of God, according to that saying, *We shall see him as he is*: Because it seem'd to him that they did not give so much extent to those Words as ought to



be, and they had not sufficiently exprest the parts of that happiness, he shews, and Demonstrates very well, that the blessedness consists in knowing, and loving God. It was indeed the opinion of him with whom he had that Conversation; as also of all the Divines, they could have none other of it. In the mean time as he did not believe that they had explain'd themselves sufficiently upon it, he makes divers good Reflections upon it, which shew that the true knowledge of God implies a true love for God here below, and the perfect knowledge that the blessed have of it in Heaven, a love as perfect. And this knowledge, and this love filling all the faculties of the Body and Soul, and penetrating them with Joy and Glory: will compose the Eternal blessedness of the Saints.

The Thorn of *St. Paul* was yet another Subject which he desir'd his Pastor to explain unto him, who having noted unto him the divers opinions of Divines thereupon, and the difficulty of determining that matter, which oblig'd the wisest not to decide any thing absolutely about it. He answer'd that he did not believe there was any Rashness in desiring to be resolv'd on that Subject; that according to his opinion that Thorn (which they had noted to him as the most general opinion) was only a bad desire, or a bad thought which pleas'd his inclinations; and which troubled him, and as the Devil is the Author of those kind of impressions and suggestions, *St. Paul* calls it therefore an Angel of Satan, from whom God would not deliver his Servant, that he might prevent him from exalting himself beyond measure by reason of the excellency of his Revelations, and also very proper to inspire a deep Humility

lity into him and more lively Sentiments of his own Emptiness. This he applied in some manner to the condition of the Confessors, and particularly to his own ; saying that as the honour he had to suffer for Christ was great, God permitted that in the midst of those glorious Sufferings there should yet many times arise Fleshly Desires and Lusts in their Minds by the instigation of Satan, who not being able to overthrow their Faith and Triumph over their Patience by the Sufferings to which they were expos'd, endeavours to seduce and corrupt them by those kind of carnal and Worldly Passions, that were as their Thorn, by which God permitted an Angel of Satan to buffet them.

Many times he also gave his Companions that consulted him all the insight which they desir'd on their condition, on their doubts, on their imperfections and their defects, whereof they complain'd to him, and desiring to be instructed and Comforted in them, which he did with a Liveliness and Charity. But in complaining also to them of his own proper Condition, which he said was much beneath their Faith and Sanctification ; practising very well that precept of *St. Paul*, always to esteem every Body more excellent than himself, insomuch that there was among those Confessors of Jesus Christ a Conflict of Modesty and Charity, of honour and respect extremely edifying. And as the others thank'd him with Praises which they thought to be due to him, he said he required only their Prayers, and no Panegyrics, acknowledging himself unworthy of the praises they gave him. This is what he said to his Pastor when he congratulated him for his patience, perseverance, and all the Vertues which

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which he made to shine through the obscurity of his **Dungeon**. My dear Pastor, said he, praises me, and I suffer it, but it is because I am persuaded that he praises the gift of God in me, and that he praises me to encourage me, like St. *Paul*, when he praised the *Phillippians*, to the end that the praises which he gives me, should increase my love towards Jesus Christ my good Master, my Lord and my God.

Some Confessors his dear Companions on board the Gallies having desir'd his opinion and thoughts, concerning a Sermon that he had sent them in Manuscript on these Words, Christ is he that Died, wherein they found some things that seem'd difficult to them, and caus'd them some trouble, among others those words, that it cannot be denied but that Christ had been unhappy, and these, that Heaven never would have been allied to Hell, but in the Person of the Redeemer: It may be that the Author might have given them a good reason why they did not comprehend the one nor the other, that would have satisfied them if they had known and consulted him. In the mean time the answer he made them was, that he was as much surpriz'd with those expressions as they, and that he could not approve them, saying as to the first, that Jesus Christ had never ceas'd to be the most Righteous, and to have always his hope and confidence in God; that therefore it could not be said that he had been unhappy: And that in that regard, and for that same reason, the other Proposition did not seem true to him neither, that Heaven had had some alliance with Hell on that occasion, which implies that the Lord Jesus could not have lost the love of his Father, and be the object of his Hatred, and



that not to believe it was to make Jesus Christ a Liar, since he cryed out himself, that God had forsaken him. Whereupon having mention'd the common opinion of the Divines: to wit that that expression signified, that in that State he felt indeed all the fury of the Divine justice against sinners; of whom he was the Surety, but that in the main he did not lose his confidence in God, nor absolutely the sentiments of his Love, seeing he call'd him his God, by whose Grace and Vertue he remain'd Victorious. And thereupon he quotes the passage of a Doctor of the Church: saying that it was the voice of the Church suffering in Jesus Christ; and that *Saul why persecutest thou me*, was the voice of Jesus Christ suffering in the Church. He rely'd also on a thought of the Author of the Sermon, which says that the conviction of Jesus Christ's own Holiness, and the Love that God bears to him, had always maintain'd him against all manner of faults, and made him Conqueror. That Despair could not cast him down, nor Distrust overcome him. But however he cannot forbear to say, that those first Propositions, being suppos'd to be such as they appear in the Copy of the Sermon, are overstrain'd, and contrary to the opinion of the Divines, and to the Scriptures.

As his Meditations run almost always on comfortable things, and on the Duties of Christianity; He propos'd divers other difficulties to a Pastor, as *Acts* the 9. v. 7. where it is said, that the Men that Journeyed with *Saul*, stood speechless, hearing a Voice but seeing no Man. And at the 22d, of the said Book, v. 9. *St. Paul* himself says something there that seems contrary:

That



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That those that were with him, saw indeed the Light, and were afraid; but they heard not the voice of him that spake to him. Another on the 21<sup>th</sup> of St. *Matthew* the 21<sup>th</sup> verse, which seems contrary to what is said in the 20<sup>th</sup> Chapter of St. *Luke* at the 16<sup>th</sup> verse. A third on the 15<sup>th</sup> of St. *Mark* the 25<sup>th</sup> verse, in appearance also contrary to what is in St. *Matthew* the 27<sup>th</sup> verse 45. In the 4<sup>th</sup> place concerning the wish of *Elias* in the 1<sup>st</sup>. of *Kings* the 4<sup>th</sup> verse: concerning *Job's* cursing the day of his Birth; concerning the Death of *Judas*, Acts 1<sup>st</sup>. 18<sup>th</sup>. and *Matt.* 27<sup>th</sup> v. 5, 7, 8. how those words in *Revelations* the 6<sup>th</sup> v. 10. are to be interpreted How long, O Lord; dost thou not judge and avenge our Blood, &c. To wit whether the Souls of the Saints in Glory, can have any desire of revenge; What is remarkt, *Mark* the 17<sup>th</sup> v. 8. neither said they any thing to any Man of the Apparition of the Lord Jesus. And that in the 24<sup>th</sup> of St. *Luke* v. 9. it is said that they told all those things to the Apostles. Of what was said of the two Thieves that rail'd at him, when there was but one, *Matthew* 27. 44. and *Luke* the 23. 33. Concerning the difference of the Genealogies of Jesus Christ, related by St. *Matthew* and St. *Luke*. Lastly whether St. *Paul* Suffer'd Martyrdom when he writ to the faithful of *Philippi* from *Nero's* Prison, seeing he says, that he will see them again, *Philippians* 1. 24. 25. and chap. 3 v. 24. Doubtless he had formerly seen the Notes of our Bibles on those passages and difficulties but not having the Notes by him at that time and that his Memory did not supply him with all the Lights which he desir'd on those Subjects, he requested his Pastor to send him a small Abridgement of them, and to inform him of those which

which he thought had not been sufficiently explain'd. His desire was comply'd with, and he was thankful to him for it, and shew'd himself satisfied.

We have said that he and his Companions had much trouble to find oportunities and means to have any Correspondence with each other; that it was not done without great Charges and Extraordinary Dangers both for themselves, and those that assisted them: But at last they were wholly depriv'd of that comfort for two Years and some Months, occasioned by some Persons that brought him Notes and Letters, and which deliver'd those he sent to others, and who were severely punisht for it, in so much that no Body could hear any thing of his condition all that time, but only that he was Living. But at the end of those two years, it is not known by whose order, nor how he was put again into the same State as before, for that kind of Liberty of Correspondence, which rejoyc'd him much, and his Friends also, who continued their intercourse by Letters with him as formerly; but also with more precaution than before; that Liberty having also been render'd unpracticable with the Confessors on board the Gallies. However so much there was of it, that his Friends, and particularly his Pastor rejoyc'd with him for it, who made his Acknowledgment, and gave his Thanks to God for it, by a Letter of the third of March, 1699. Wherein answering to that which they look'd upon as a singular Favour from God; he says, nothing is more true than what you say; the more a Man is accusom'd to Evils, the greater the least Favours which he receives are taken. Moreover common Afflictions have  
past

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past with us a long time for Favours; but that same Liberty that God procures, and continues to us; as little as it is, is yet nevertheless a most real Grace, and a Signal Favour, because I stood very much in need of it. Let us say then (what had been said to him on that Subject, in quoting this Verse of *Virgil*.) *O Melibæe Deus nobis beneficia fecit.* But let us add to it with the Poet, and in the Spirit of pure Christianity which we profess by the Grace of our God.

*Namque erit ille mihi semper Deus. Illius aram  
Sæpe tener nostris ovilibus imbuet Agnus,*

Enlarge thy self my Soul, said he, Enlarge thy self in Benedictions to thank the Lord thy God.

When he was so strictly shut up, and without Communication with any Person whatsoever, seeing only him that brought him his Victuals, but who was doubtless forbid to tell him of any thing that past in the World; not knowing whether the Treaty of Peace was ended and concluded, he desir'd in the first Letter he writ, to be inform'd if the Peace was made, and what they were more concern'd at than any thing else, whether the Church of God had any share in it, and any release of it's Afflictions, as he and his Suffering Companions had passionately desir'd, and in some manner hoped for. But being all of them inform'd of the contrary, they blest God, for continuing them still in their Misery; and all of them testifying in that regard a perfect Submission to his Will.

Nevertheless he makes most bitter Complaints and Lamentations on that occasion in his Letters, of the Mournful State of his Brethren in the Kingdom,



Kingdom, with ardent Prayers to God for their Deliverance and Perseverance. And speaking of those that flatter'd themselves with the Toleration and Regards that was had for divers, and particularly for those of his Acquaintance, whom he believ'd to be in a kind of Indifferency on that account: He said, that those that did not complain were the more to be pitied for it, and that they whose Consciences were never at quiet, were the most Happy. And as to those who in the Heat of Persecution had abjured their Religion, he said in testifying his Grief for their unhappy Condition: I am perswaded, that if the Christians, that have been subverted by those Waters and Storms that surround us, and where-with we are as it were overwhelmed, were well perswaded of that eternal Truth, that *Blessed are those that suffer for Righteousness sake*; And of that other truth, that we shall be judg'd by the truth, manifested in the word of God, as Jesus Christ tells us in Express terms, in St. *John* chap. 12. v. 48. and in such a manner as is capable to make impression on the hardest Hearts: He that rejects me, and receives not my Words, has one that judges him; the Word that I have spoken, the same shall judge him in the last Day. I say, I am perswaded that if their Hearts were fill'd with those two Truths, undoubtedly they would arise again from their Fall, and they would neither fear Life, nor Death, nor Gallies, nor Dungeons. Oh let them not deceive themselves, said he, in writing to one of his Dear Kinswomen, speaking of those that had sign'd, and who did part of that was requir'd of them: To despise the Cross, to despise him that was crucified; there is no medium when Jesus Christ by his Providence puts



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us under the necessity of suffering for him; to sail off it, to excuse one's self, and to compound with Flesh and Blood, is properly to deny Jesus Christ. In that respect he exhorts his Relations, and Friends to forsake all things, he blames them for their addicting themselves to the World; and he confutes all the reasons which they pretended to have for their tarrying in the Kingdom.

Several considerable Persons having divers times testified their Desire of procuring for him in particular, and for all his Companions, some Alleviation in their Captivity, and their Sufferings, and also their compleat Deliverance, and among the rest, the Praise-worthy, and Charitable *Swiss Cantons*, who have signaliz'd their Zeal upon that account, and generously employ'd their Assistance, and Beneficence, to ease them in their Miseries; particularly the Illustrious M. *Escher*, Burgomaster of *Zurich*, and his Family, having ardently solicited the Ministers of *France* in their Favour, and largely distributed their Charities for their relief; they did not forget also to express the Sense which they had of their Charity and Generosity towards them. But, says our Martyr, instead of having regard to the just Solicitations of those venerable Magistrates, they took occasion thereby to redouble their Chains, and to aggravate their Captivity. And, says he, the Tempest and Storm is particularly fallen on Monsieur *De l' Ausoniere*, who had the greatest Liberty, and by whose Ingenuity they could entertain their Communication; who is since shut up in a Dungeon, depriv'd of all Intercourse, where he continues to glorifie God, and to edifie his Brethren, and all the Church of God, which is well inform'd of it, by his Faith, his Patience, and his Perseverance.

Having

of Monsieur Isaac le Fevre. 65

Having receiv'd a Copy of the Letter that Monsieur the Burgomaster *Escher*, writ to those dear Confessors, on that Subject, I think I owe that honour to this Sage Magistrate, and that Edification to the publick as to insert it in the History of our Martyr, who took the care to convey it to our hands. It is as follows.

*Gentlemen, and most dear Brethren.*

I Should count my self among the most unworthy of Men, if, after so many Testimonies of Friendship, Affection, and Esteem, wherewith divers of your Letters are fill'd for me, the least of your Friends, and who never deserv'd any thing from you, I should remain all together insensible. I would have endeavour'd sometime ago to acquaint you with my acknowledgment, and have only delay'd the time to acquit my self of that Duty because I was in hopes to be able to give you some good News. I have laboured on your Deliverance, I have employ'd my Friends about it, and having had occasion to go the last Week to *Soleure*, I have repeated my instances to Monsieur the Ambassador *Amelot*. But as they give me no positive Answer, and always sent me away with the same Complement to remain satisfied that things would be done sooner than I thought, and therefore finding my self to my great regret frustrated of the hope I had conceiv'd hitherto, I cannot remain silent any longer. But I return you Gentlemen, and most dear Brethren my most humble thanks, for the goodness you have had to think on a Person that assuredly shares in your Troubles, Sufferings, and Afflictions, and who until this time as I have

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but

but even now said, has employ'd all his Endeavours to ease you in the hard Slavery which is to unjustly laid upon you, But who for all that do not pretend to have deserv'd the great Elogies that I have observed in your Letters. I am willing, and find my self oblig'd as a Christian and a Brother of the same Communion, to continue to endeavour the procuring of your Deliverance; but desire you to moderate your acknowledgments, and to be perswaded, that tho' I have the honour to be invested with the chief Post in the Helvetic Body, yet nevertheless I acknowledge my self a poor Sinner, who ought not to seek for comfort in Worldly Vanities, but in a lowliness and Humility of Mind. Dear Brethren, I have read your Letters, I have read them very carefully over, and they have afforded me much edification. I have observ'd in them that God raises you up as extraordinary instruments of advancing his glory.

I have observed in you a Zeal for the house of God, an exemplary Piety, an exact Imitation of those glorious Martyrs and Confessors of the Primitive Church, an unparallel'd constancy, and inexpressible patience; Souls ravish'd with Spiritual joys, and Eyes enlightened with the bright Beams of Divinity even here on Earth; and that all those vertues make you triumph over your Enemies, despise all the Evils that they make you Suffer, and bear the reproach of the World with Patience on the prospect alone of glorifying the great name of God. Persevere, Sirs, in this holy Resolution, since you see that God do's focus great things for you, and that he has called you to Suffer for his Holy Name in those Wretched Places, that are commonly, the receptacles



the Villains of the World, and who doubtless, by their Wickednesses add a Torment to your Righteous Souls. But be of good heart, my dear Brethren, since you know that God has so disposed of things, that all shall Work together for good to his Children; and that as all humane things have their end, the good God has also order'd an end to your labours, wherein he will reward you with the Wages of the Righteous. Gentlemen, I recommend my self, and my numerous Family to your Prayers, knowing that they will surely be heard, as proceeding from the hearts of the true Friends of God. I shall always remember your Sufferings in my Prayers, tho' they may be accompanied with many Infirmities.

I have sent 40 Pistoles to Monsieur M..... at Bern, to distribute amongst you as he has opportunity, be pleas'd to accept of that small Summ which comes from me, and three of my Sons, and be assured that it comes from free Hearts, that wish you the continuation of the Divine Comforts, and a speedy Deliverance, with all Opportunities of doing you Service, and particularly this is my Wish, who am sincerely,

Gentlemen,

Your most Humble and

most Obedient Servant,

Henry Escher.

The Sollicitations and Requests of other Princes, and great Persons in the World, that concern'd themselves in this Affair, had almost the same Effect, as those of the Praiseworthy Evangelical Cantons, for they were also ineffectual. Every body knows the Pains that were taken about



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it by the Wise and Pious Queen of *Denmark*, the Illustrious Prince of that name, and their Excellencies, Monsieur and Madam *de Meyercroon*, Ambassador from that Court to that of *France*; who for a very long time employ'd all their Cares with the Ministers of State, to obtain some Favour, and Justice in that regard; but with as little Success as the Venerable *Cantons*. On the contrary, it has been observ'd, that their Torments and Miseries have been increast, the very Charity of those Princes and States towards them, having been imputed to those Poor Afflicted for a Crime, saying they held private Correspondence with Foreign Countreys. And I know from Madam *de Meyercroon's* own Mouth, whom I had the Honour to see as she pass'd through these Provinces, who told me with Grief and Compassion, that it was in vain to sollicite for those Afflicted Persons: that it was Notified to their Excellencies, that the King thought it strange that Foreign Princes should concern themselves with the Affairs of his Subjects.

This was the reason that Monsieur *le Fevre de la Mothe*, the Brother of our Blessed Martyr, who went purposely to *Copenhagen*, at the Court of *Denmark*, to desire that Intercession might be made for those poor Captives; after having been there a long time, and procur'd Persons of Quality to treat with Monsieur *de Bonrepoux*, at that time Ambassador of *France* in that Court, that if it were possible, to obtain something by his Mediation; seeing that all this had no effect, he was oblig'd to drop the Business, and retire to the Post where the Providence of God had call'd him at *Hall* in *Saxony*. His dear Brother being inform'd of it in his Dungeon, having writ divers

times,

times, either to him, or to others of his Friends at *Paris*, who on their side made use of several Persons of Quality to the same purpose, desired them earnestly not to request any thing more of those *Grande*es in his behalf, because that instead of meeting with any ease, they perceiv'd, and plainly experienced that it added to their Miseries. The Court of *France* was so little dispos'd to grant any thing that was favourable for them, that after the Peace, the King of *England* and Their High Mightinesses the States General, and their Ambassadors, had all the trouble in the World to obtain the deliverance of those that ought to be releas'd by the Treaty of the Peace of *Ryswick*, as having been taken Prisoners of War by Land and Sea, in the Service of that King, and of the Lords the States, and this because they were *French* Protestants, by Virtue whereof they had been, tho' unjustly, condemned to the Gallies, and Prisons, where they Suffer'd all the Cruelties and Rigours imaginable; The Ministers of State of that Crown having Declar'd, that none should be expressly demanded, but those that were for certain comprehended in the Treaty of Peace: and were also forc'd to undergo many Tergiversations and Repulses, before they could obtain their ends. And after that time the condition of those Confessors grew worse and worse in many things, and the cruelty of their persecutors, was so far from being diminished and satiated by the continuance of the Evils which they made them Suffer, that it took new Force and Measures to aggravate the Torments and Pains of those that were in the Gallies, and in the Prisons.

Besides it seems to me that I ought not to pass over in silence, who were the particular Friends, with whom our Martyr had the greatest Correspondence.

respondence and Intelligence. Doubtless his Love and Charity extended to all the Confessors. He writ often to them all in general, and in behalf of them all without exception. He often desir'd of them all, their Friendship, their Prayers, and their consolations. And when he heard that any sad accident, or particular Affliction, or the increase of their Miseries, happen'd to any one of them, he did not fail of expressing his compassion to them as soon as he could, nor of comforting them as well as he was able; with a free hearted Love which shewed how sensible he was of their Afflictions. Monsieur de Maroles was one of those with whom he kept up the greatest Familiarity imaginable, and whose Friendship he valu'd the most, and which he maintain'd till the Death of that happy Martyr, which preceded his by several Years. They were fasten'd to the Chain at *Châlons*, as has been already said. They were fellow Sufferers in the journey to *Marseilles*, whither they arrived in a very bad condition. They spent some time together in the Hospital in one Chamber, eating together, and Comforting and Strengthening each other with all the joy and affection imaginable. Afterwards they were put on board one Galley, and lastly separated for ever in Prisons far distant from each other, and without having any communication with, or news, from one another without much difficulty. It is impossible for me, said he to his pastor, who inquired of him, about that generous Confessor, who had been his Companion in Study; "It is impossible for me (says he) at present to have any intercourse with that holy Man, who has a Sister, Nephew's, and Nieces, in the place where  
" you



“you are : I know only that he is well, and that  
 “he Sings the Praises of God without ceasing.  
 “When they took us out of the Hospital of the  
 “Galley Slaves, where we thought they would  
 “have Suffer’d us to recover our Strength, ac-  
 “cording to custom, having both been Sick to  
 “Extremity, in order to put him on Board ano-  
 “ther, he would embrace me and take his leave  
 “of me. I said to him, we shall not leave each  
 “other long, we shall really see one another  
 “again, we have not forsaken each other, we are  
 “more united than ever, and we shall see each  
 “other again in Heaven, and in the great day of  
 “the Lord. Monsieur *de Maroles* died a little  
 while after, and the World has seen the History  
 of his Sufferings and of his Martyrdom.

The *Sieur Peter Mauru*, who died also a Mar-  
 tyr, and who triumph’d so gloriously in his Life,  
 and by his Death, over all the Efforts and Rage  
 of Men and Devils, was one of his intimate  
 Friends. I have not Memoirs enough to give  
 you his particular History out of them, but ’tis  
 the interest of the Publick, and the Church of  
 God chiefly, to be inform’d of the Conflicts, and  
 the Victories of one of the most Illustrious Mar-  
 tyrs in Patience, in Faith, in Humility, in Cha-  
 rity, and in all kind of Vertues that ever were.

That happy Martyr was not of *Bar*, as was  
 said, but of *Loyse* in *Brie*, the Grandson of a  
 Butcher, and of a pretty good Family. Going  
 out of the Kingdom, he was stop’d in *Burgundy*.  
 He was joyn’d to our Martyr in the Prisons of  
*Resanson*, and Condemn’d very near the same time  
 to the Gallies for ever. It was there that their  
 Acquaintance and Friendship began, wherein he  
 rejoiced every time he spake of him. It was

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there that they Comforted and Exhorted each other to the confession of *Jesus Christ*, to Fidelity and Perseverance, in spite of all the Evils that Men could do unto them. " I was, said he, " a witness how little he valued the Money that " was taken from him, and of the Joy which he " felt when he was Condemn'd to the Gallies. " He run his Race with the same Courage, and " Zeal, which he had begun in the Prisons of " *Resanfon*. Before he came to the Gallies, he " was coupled in the way with *Philip le Boucher*, " who was also one of the most holy Confessors " that has been. And because that poor Man " could not carry his Chain, which he was forc'd " to do, or suffer for it : *Mauru* rais'd the Coller " with his Hands above his Head ; and he who " was stronger bore it on his Head and Shoulders : And taking a forked Stick of a Tree, " he supported it in such a manner, that his " Companion was it were wholly discharg'd of " the Burden, carrying in that manner all the " burthen, even in the heat of the Dog Days.

" When he was come to the Gallies, the Slaves " of both Religions, were Witnesses and Admirers of his Patience, in the most horrible and continual Sufferings, to which the greatest " and most infamous Malefactors were ever " expos'd.

Our Martyr says, " The Patience of that Confessor of *Jesus Christ*, in whom God display'd " all the Greatness of the Riches of his Grace " while he was living, is not to be imagin'd. " It cannot be comprehended how a Man could " suffer what he suffer'd, and what he suffers " continually, and yet live. His Body was cover'd all over with Ulcers. He was 7 or 8

times

“ times Sick even to Death. But his long and  
“ dangerous Sicknesſes did not hinder him from  
“ being in all the Summer Expeditions; and he  
“ is yet at this time actually in the Expedition,  
“ cover’d with Blood and Sweat. He is a Prodigy  
“ in Piety, in Humility, and in Conſtancy. He is  
“ a Man perfect in the Faith, and Love. I pro-  
“ teſt unto you, in the ſincerity of my Heart,  
“ that I do not think there is a greater Saint on  
“ Earth. In a word, we have almoſt no Letters  
from our Martyr, wherein he do’s not take notice  
of the Eſteem, Love, and Admiration he had  
for that famous *Peter Mauru*, who had been di-  
ſtinguiſht among all the Confessors on board the  
Galleys, by the moſt cruel, and the moſt rigo-  
rous Treatments, from the time he went on  
board of them, until his Death; there having al-  
moſt been no interruption in thoſe extraordinary  
Sufferings; except when he was at the point of  
Death, they offer’d him to recover his ſtrength,  
on purpoſe to renew his Torments. And with-  
out doubt his Age, (for he was but about 30  
Years when he was Taken and Condemn’d,) but  
chiefly the Grace of God, gave him extraordi-  
nary ſtrength to ſupport the Torments wherewith  
they exerciſ’d his Patience for ſo long a time.

This is what we ſhall ſee in ſome extracts of  
his Letters, and in the recital of his Death, by  
a Roman Catholick, who was on board the Gal-  
leys, and ſaw him Die. Here is in Abridgement  
or Extract of a Letter, wherein he gives Mon-  
ſieur le Fevre an account of his Condition, where-  
with he was minded to entertain his Relations,  
and which he deſired might be ſent to his Paſtor,  
and kept the Original carefully to himſelf. There  
are ſome places in it, ſaid he, that may perhaps  
ſeem

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seem weak to you, but there are some so feeling and pathetic, as may elevate our Thoughts, in the very reading of them. The Extract, is as follows.

*A Letter from P. Mauru to Mr. le Fevre.*

“ Monsieur, my most dear and honour’d Bro-  
 “ ther, you are so present in my Mind, that an  
 “ hour does not pass without thinking on you,  
 “ and without raising my heart to God to de-  
 “ sire the necessary graces of him for you as well  
 “ as for my self to finish your course in his Fear,  
 “ and in his Love, that he might give you and  
 “ our dear Brethren that are Captives for his  
 “ Cause the Grace to be faithful to him even unto  
 “ Death, to the end that according to his holy  
 “ promise we may be worthy to receive the  
 “ Crown of Life at his liberal hand. It seems to  
 “ me that for some time past they do not observe  
 “ me so much, and give me a little more Liberty,  
 “ it may be to endeavour to surprise me more  
 “ easily as they have done at other times; but  
 “ by the Grace of God these surprises have been  
 “ in Vain. When they have taken any Letters  
 “ from me they serv’d only to make the sincerity  
 “ of my Heart, and the truth of the profession  
 “ which we make before God and Man, to ap-  
 “ pear more bright. And when they have taken  
 “ any Letters of those that were directed to me,  
 “ they have seen that my Relations and Friends,  
 “ are of the same Sense and Mind. Our Captain  
 “ having had them, he came to examine me who  
 “ they were that had writ to me. Among others  
 “ one of my Cousins, who is a Man full of the  
 “ Love of God, and of Zeal for his glory, ex-  
 “ horted me to persevere, and being full of an  
 “ Holy



"Holy jealousy; gave me to understand that  
"he envied my happiness, seeing the favours  
"that God did me. Upon which that Captain  
"bid me answer his Letter, and write to him  
"that he might come, and he should be put into  
"the like condition.

Afterwards enlarging himself in his praises to-  
wards Mr. *le Fevre*, which I omit here. He adds,  
"Monsieur and my most dear Brother, I have  
"profited by your excellent instructions. I con-  
"stantly remember what past when you fought  
"so Valiantly in repulsing your Adversaries  
"with Spiritual Arms, wherewith God has  
"furnish'd you by his Divine grace. The desire  
"of my Soul is never better accomplished than  
"when I see the Victory of Truth, and the con-  
"fusion of Superstition and falshood. You de-  
"sire that I should give them the particulars  
"of what they have done to me; but my most  
"dear Brother, I cannot do it, it would take  
"up too much time; However all this is no-  
"thing in Comparison to the Treasures that are  
"reserv'd in Heaven, for those that shall be  
"found worthy of Eternal Life. You desire me  
"to tell you how many blows I have received  
"with Cudgels and Hoopsticks: which is an im-  
"possible thing: it was sometimes above forty,  
"and sometimes for eight or ten Days successive-  
"ly, and the least was above twenty blows. But  
"what will you have me to say? those blows are  
"indeed a little painful, but the joy I feel in  
"Suffering for Jesus Christ alleviates all the pain,  
"and when after having Suffer'd for Jesus Christ,  
"the consolations of Christ abound in us by the  
"Holy Ghost who comforts us, that Sacred Balm  
"heals all our Sores, and gives also a perfect  
"Health

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Health to our Souls, it makes us despise all other things. In a word, as long as we belong to God, nothing can take us out of his Hand: But, my most dear Brother, That which you say in your Letter of the Good that has been wrought in me, proceeds meerly from the Grace of God, who by his Mercy made us sensible of his assisting Hand in those times, and not only afforded it to me, but also to all those that ask it of him with a good Heart to Employ it in his Service . . . . . But, my most dear Brother, if you had seen the whole course of my Life, and had also as exactly observ'd the unfruitful works of Darknes in it, it would perhaps have hinder'd you from considering what you extol in me, for the horror which you would have had of so many Sins and Vices, that have Reign'd in me. When I reflect upon them, and represent to my self those frightful Mountains of iniquity, I am fill'd with confusion.

In short finding my self in that condition, and on the other hand feeling my Heart pierc'd with grief to see the Justice of God inflam'd against his People, and seeing daily new Subjects of Cruelty, I cast my self trembling before my God to confess my Sins to him, and to ask pardon with Tears, protesting unto him, by the assistance of his Grace, to consecrate the remainder of my Life to his Service, to glorify him and suffer for his Truth, rather than fall into those extremities, into which the World, the Flesh, and the Evil Spirit, had brought so many by seduction, by Fear, by Vanity, and by Infirmary. This Father of Mercy, by his infinite goodness heard my Prayer, and made my Soul to feel the consolations of his Spirit.

And

And he has not only Comforted and Rejoyc'd  
my Soul, but also assisted me in my greatest  
Weaknesses, and assures me still that he will  
support me to the last breath of my Life. I  
am loath to give you the particulars of what  
you ask me, because there seems to be some-  
thing to be considered in it as coming from my  
self, to turn it to my Advantage, and as if I  
had a mind to praise my self or seek to be prais'd  
by others. But Sir, and most honour'd Friend,  
I am sensible that of my self I can do nothing;  
therefore if there is any Glory or Praise due, it  
belongs wholly to God, who is the Author of  
it; for as to me; I am Weakness it self, and  
meer Vanity, but God shew'd forth his Power in  
my great Weaknesses. You are not ignorant,  
and have known from the first time that we  
were in the Dungeons, what distrust I had of  
my self, and the fear of Fainting in my Strug-  
ling with the Flesh, which is an Enemy to the  
Cross. I fear'd on the other hand, that if I  
should have return'd into the World, which is  
a second Enemy of our Salvation, I should have  
suffer'd my self to be carried away with it. But  
at last I felt the Spirit of Jesus Christ, who by  
his Grace had made himself master of my desires,  
and Affections. Which made me say unto you  
with sincerity of Heart, that I would rather be  
your Companion to bear the reproach of Jesus  
Christ, than to run the hazard of entring again  
into the World, if the Choice had been left to  
me, for fear of being involv'd again in the  
Affairs of this present Life.

I shall begin then to give you some satisfaction  
in informing you of the things you desire of me,  
and which are known to all those that are here.

When

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When I was put on Board, our Captain, who is a Man that enquires very exactly into all things, would know wherefore I was sent to the Gallies. As soon as he knew it, he sent for the Almoner, and made me to be searcht all over, to take what Books and other Papers, I had from me. Afterwards he often sent for Priests to endeavour to make me alter my Religion; forbidding any other to speak with me. He took an occasion by virtue of a Letter of one of my Relations, which he caus'd to be given me again, to make me change my seat: And at last they fix'd me to the Form near the Pump; and a Spy was set over me, and one to endeavour to insult me, and put me upon needless labour on purpose to vex me. Nevertheless as he rather tir'd himself with affronting me, and not seeing me complain, he left me: and allowd me also sometimes after Conveniences to write with. When they knew that he did nothing more to me they made me shift my seat to have others abuse me; but I soon became their Friend: which made them change my place often. Having at last perform'd that Mission, and seeing that they could not have their design upon me they sought for other means.

A Sub-Officer, who was ingenious in Malice, desir'd that he might manage me, and that he knew he could do more than all the Missionaries. They gave him all the Power over me except that of putting me to Death. Every day he sought new Torments; sometimes he would make me supply all the Forms of the Galley with Water; sometimes he said they had given me a Letter, tho' he knew very well the contrary;



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trary; or that some body had spoke to me;  
and all was to find an occasion to beat me,  
though he had searcht me, and taken what Mo-  
ney and other useful things I had, from me.  
He made me go with a great Chain about me,  
to tap Water Barrels, and for one that fell  
down and broke, he made him that he had sent  
along with me, to beat me so, that those that  
saw it threatned to bring him before the Major,  
to have him put to the Chain, so that he would  
come no more. Afterwards he made me to  
cleanse all the quarters of the Galley all alone,  
as well that of the Pump, as others; and now  
and then he shewed the under Commissary, or  
Quarter Master, some stains, to make me be  
beaten with a Cudgel, and they did their en-  
deavour to make the Galley Slaves abuse me to  
tire my Patience. After which, seeing the  
constancy that God gave me by his Grace, they  
took all the Galley Slaves away that were on  
the feat with me, and having Chosen the most  
Wicked Turks and Moor's they could find, they  
plac'd them about me to abuse me. But on the  
contrary, as Barbarous as they are, they were  
more civil to me than the others. Another  
while they made me scowr Iron Ballisters; and  
finding places on them where it could not be  
done, they took occasion to beat me. In short,  
for some time they thought to do me a diskind-  
ness by taking my Bread away in the Morning,  
and make me fast until one or two a Clock, and  
they cut it into small pieces, that I might not  
sell it. Sometimes to fatigue me they coupl'd  
me to carry Cordage, or do something with  
others that promis'd them to kill me. But God  
had supplied me with Strength to support all  
with

' with Vigour, with Patience, and also with joy,  
 ' finding my self happy to suffer all these things  
 ' for the Love of my Saviour. Those that  
 ' threatned to kill me with Working, desir'd me  
 ' before the day was ended to go more softly,  
 ' whereas in the Morning they boasted to make  
 ' me sink under my Labour, thinking me much  
 ' unequal to them in that Regard. In short Sir,  
 ' at last, a favourable day presented it self as we  
 ' were making a Tent, that having broke two  
 ' Needles, and not having wherewith to buy  
 ' others, the under Officer or Boatswain, beat  
 ' me very severely; the Captain came upon  
 ' Deck, and being minded to know what it was  
 ' for; I desired the favour of him to speak a  
 ' Word in private to him. He heard me, and  
 ' put a stop to the Rigour, making as if he was  
 ' ignorant of what had past before, and seeming  
 ' to be astonisht, tho' he was very well inform'd  
 ' of all. He order'd that I should be no more  
 ' Treated in that manner, and also to return me  
 ' some Money that was taken from me. But I  
 ' am certain that he gratified him very well, that  
 ' had bragg'd to make me obey his Will, and to  
 ' oblige me to Change my Religion; because I  
 ' believe he was more weary of Tormenting  
 ' me, than I was in enduring it.

' If my body suffer'd all day long, my Heart  
 ' rejoyc'd and was glad in my Saviour Day and  
 ' Night. In that time my Soul fed chiefly on  
 ' that hidden Manna, and my God made me po-  
 ' sess a joy that the World knows nothing of,  
 ' and that with the holy Apostles I rejoyced daily  
 ' to have been worthy to Suffer for the sake of my  
 ' Saviour, who made my Heart feel such con-  
 ' solations as transported me with Tears of joy  
 ' besides

'besides my self. The rest which they gave to  
'my Body did not continue long; for a little  
'while after Oars were brought on board the  
'Gallies to exercise new comers, and those  
'People being always animated against our holy  
'Religion, took occasion to beat me at their  
'pleasure, always representing to me that I might  
'avoid those Torments. But when they made  
'those proposals, my Saviour represented to my  
'Soul the Torments which he suffer'd to redeem  
'it, and that I must Suffer with him. At last,  
'after all this we must put to Sea; where the  
'rigour of the Work, and the Blows brought  
'me divers times at Death's Door. As soon as  
'the Almoner perceiv'd me well cast down with  
'faintness, he came to Tempt me: But my  
'Soul rowed towards Heaven, and he was never  
'pleas'd with what I answer'd him. At the end  
'of that painful Voyage, I fell into a great Sick-  
'ness, wherein I continued for the space of a  
'Month, without taking any thing but such  
'Broth's as you know. I had been Sick 11 Days  
'when they carried me to the Hospital. For  
'three Weeks they expected my Death daily.  
'And that which is to be admir'd at is, that I  
'could not stir, I felt no more Pain, and such  
'Broth as it was that they gave me, I never  
'took any thing that seem'd so good. I said  
'daily, this is the day of my Deliverance, I shall  
'suffer no more pain, I am ready to enter  
'into my everlasting rest. As weak as my Heart  
'was, it made it's efforts to keep it self towards  
'Heaven, I had no motion but the Starting of  
'the inward Man: But God did not think fit to  
'withdraw me yet, but would raise me out of  
'that Sickness. And when I began to recover



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' my Health, our dear Friend *Philip le Boucher*,  
 ' came also Sick into the Hospital. I was ac-  
 ' quainted with it. He was very Sick; and I  
 ' had no Strength to go, rising up to draw near  
 ' each other we should have fallen down if they  
 ' had not assisted us. We were full of Joy to see  
 ' each other, but I cannot tell you our conversa-  
 ' tion during the 15 days we were together. I left  
 ' him Sick there. And that day they carried me  
 ' on Board the Galley, the Feaver took me again.  
 ' I was Sick on board the Galley, from some days  
 ' before *Christmas*, till *Easter*. They used me as bad  
 ' as they could——thinking to make me die, but  
 ' God would preserve my Life, to render the false  
 ' Prophets lyars, who said, that the Missionaries  
 ' had foretold that I could not Live a year after  
 ' their Malediction, and many Persons employ'd  
 ' themselves to make them speak Truth, but  
 ' God made them all Lyars. There were some  
 ' in all the Voyages, who to make themselves  
 ' sport made me to be beaten continually, but  
 ' chiefly our Captains Steward, who call'd it  
 ' Painting of *Calvins* Back with Cudgels, and  
 ' then askt scoffingly, whether *Calvin* gave  
 ' Strength to Work, after having been loaden  
 ' with so many blows. And when he had a mind  
 ' to begin again, he askt if they would not give  
 ' *Calvin* his Commons, and it was his delight to  
 ' see me daily cast down with Blows, and Fa-  
 ' tiques. The Wheedling Officers that would  
 ' please him, made use of that means as if they  
 ' tickl'd him to make him laugh. When they  
 ' saw me lift up my Eyes to Heaven, he said,  
 ' God does not hear the *Calvinists*, they must  
 ' suffer their Due until they either Die, or  
 ' Change. In short, my most dear Brother, so  
 ' long



‘long as we were at Sea, or that we were oblig’d  
 ‘to Row, no day past wherein I was not put in  
 ‘a condition ready to die; in the mean time  
 ‘those that were with me, as miserable as they  
 ‘were, did their Endeavour to assist me, and to  
 ‘make me take some nourishment. But in all  
 ‘those excesses of Pain that the Flesh felt, my  
 ‘God did not leave me comfortless. . . . . As  
 ‘for what remains, added he, That will have  
 ‘an end in a little time, and the joy of being  
 ‘with God will soon make me forget all those  
 ‘Evils. And indeed when I was at some ease  
 ‘to meditate on the Words of eternal Life, my  
 ‘Heart was at it’s delight; and when I lookt  
 ‘upon my bruised Flesh, I said, these are the  
 ‘marks that St. *Paul* rejoyc’d to bear in his Body.  
 ‘I fell always Sick after every Voyage: and when  
 ‘I was no longer in the Trouble of labouring,  
 ‘and in the fear of Blows, I had time to meditate  
 ‘at leisure, and to give God thanks for having  
 ‘supported me by his goodness, and Strengthen’d  
 ‘me by his Spirit, in all my recoverings  
 ‘from Sicknes. They troubl’d me much in the  
 ‘Hospital for having visited one of my Friends  
 ‘there; they put me once to the Chain, and I  
 ‘was often threaten’d with it. I thought all my  
 ‘Voyages at an end, but some time ago God re-  
 ‘turn’d me my health, minding to make those  
 ‘that endeavour’d to destroy it to know that he  
 ‘rescues as it were from Death; and also to  
 ‘dispose me yet to glorifie him in Sufferings.  
 ‘In fine, Sir, and well beloved Brother in Jesus  
 ‘Christ, I am ready to suffer when it shall please  
 ‘my God, being assur’d by Faith in his pro-  
 ‘mises, that he will make me more than Con-  
 ‘queror.

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‘As for the remainder, I shall tell you, that  
 ‘if I have suffer’d any inconveniency, God did  
 ‘me the favour to satisfie me for it ; my Friends  
 ‘could not find the means to assist me, not ha-  
 ‘ving the liberty to come near me, and some  
 ‘Money that they had sent me having been lost,  
 ‘but by the Grace of my God, I have been very  
 ‘well contented with Bread when I had nothing  
 ‘else. In the mean time there have always been  
 ‘some ways found to assist me with something;  
 ‘my Friends have had yet great care of me, and  
 ‘above all Jesus Christ has made me feel the  
 ‘effect of his precious promises. I am oblig’d  
 ‘to conclude. I have a Companion here that em-  
 ‘braces you with a Sincere affection, we recom-  
 ‘mend our selves to your holy Prayers, and we  
 ‘pray to God with all our Soul for you, as for  
 ‘our selves.

‘God is a faithful Witness of the affection  
 ‘I have for you in my Heart, as it is also most  
 ‘just, seeing that you have instructed and com-  
 ‘forted me. God made use of you as of one of  
 ‘his faithful Ministers to serve us for a Pastor  
 ‘during the time of our imprisonment, and all  
 ‘that you had of your own for our consolation  
 ‘was common to us. I recommend you to the  
 ‘Mercy of God, and pray that good Father with  
 ‘all my heart, to be your Deliverer, to make you  
 ‘enjoy his favour here, and in Heaven his glory.  
 ‘My dear Brother pray for me, I am altogether  
 ‘as much yours as my own,

*P. Mauru*

These two Martyrs had always some Corre-  
 spondence together, tho’ with much trouble, un-  
 til the Death of the blessed *P. Mauru*, who was al-  
 ways

ways tormented almost after the same manner, as he represents it in his Letter, to the end of his Life ; and when they ceast or interrupted their rigorous and unheard of Treatments, that were exercis'd against him, it is, as he observes himself in another Letter to his dear Friend, Because, said he, they cannot make me suffer much more, or strike me in the Condition I am in, without Killing me, and they would be troubled about it ; all that they can do is to hinder me from Con- versing with my Friends, from Reading, and Writing, which is very Vexatious to me ; but they cannot hinder my Prayers from ascending to my God, and from being heard in the name of Jesus Christ my Saviour, by whom I call upon him.

He wrote likewise two other Letters to Monsieur le Fevre, that shewed in an admirable manner his piety towards God, the fervent desires of his Sanctification, and his perfect Submission to his Will, his extraordinary Charity towards the Church of God, and those of it's Members that are yet expos'd to Persecutions, those whom Providence had withdrawn into Foreign Coun- treys, and particularly towards his dear Brethren and fellow Sufferers, encouraging himself with them, by fervent Prayers, to finish with Joy and Honour the painful, but happy Course they run, and wherein they fight for the Faith. But, at last after above Ten Years Sufferings, and extream Miseries, his Health being absolutely impair'd, and his poor Body being overburthen'd with Di- seases and Blows, he fell into an extraordinary Weakness, with a Defluxion, and a continual Cough, that hardly suffer'd him to breath or speak ; and giving in that condition a thousand



and a thousand Testimonies of Faith, Hope, and Charity, which made his Persecutors and Tormentors to burst with Envy, but particularly the Missionaries, who grew desperate when they saw their Sollicitations ineffectual, and themselves confounded by the Courage and Patience of that Martyr, like the *Jews* formerly by the Discourse of *St. Stephen*, the first Martyr of *Jesus Christ*; but which edified, and ravish'd the rest, yea, the *Roman Catholicks* themselves: He yielded up his Soul to God, in such a manner as we are going to shew in the Narration that was made of it by unsuspected Persons, and which *Monsieur le Fevre* took care to send us, to inform us of the deliverance of that faithful Servant of God, and of the Honour and Glory wherewith he finish'd his Martyrdom.

It may be, said *M. D. S. le P.* in sending a Letter of *Mauru* to *Monsieur le Fevre*; it may be the last time you may have any of his Letters. His Voice, and Strength is very low; but if the sad Dispositions of his dejected Body ought to afflict us, those of his Soul ought to fill us with Joy, and Consolation; his Resignation to the Will of God, his Humility, his Patience in the midst of his Evils, are so great, that it is hard to find such rare Examples of Piety. He was in that languishing Condition, from the end of the Year 1695, to the beginning of *April* '96. But perpetually and narrowly observ'd by Villains, who took it upon them; and above all extraordinarily tormented by a Missionary, who was let loose to Seduce that chosen Servant of God, if it was possible. Soon after that he Dy'd: Here follows the Testimony that one *G. C. R.* a Galley-Slave gives of him, whose Name



Name is unknown, as also the Crime for which he was in the Gallies.

'As to Monsieur *Mauru*, says he, Writing from his Galley to *M. D. S. L.* who was on board another, you must know that he died last Night. I did not believe him so near his Death, for when I was with him Yesterday from you, he spoke with the same earnestness as he formerly us'd to do. I told him of the desire your Brother and you had to hear from him; that is to receive a Letter from his Hand. He assur'd me that it was impossible for him to write four lines together, that he desir'd me to make his excuse to both of you; to give you Thanks for all your Favours towards him, and to tell you, that he waited with resignation the Lord's Hour. (I make use of his own Words,) I took the opportunity of Dinner-time to speak with him, all the Servants being at Table, I stay'd a full half Hour with him.

'He says by another Letter of the same *G. C. R.* from the Hospital, the Saturday Morning. You cannot question, but that I have taken all the share I ought in the Death of your Friend, and that I have been toucht with it, but chiefly when they carried him from hence to his Grave. Monsieur *V*—— having caus'd a Coffin to be made for him, and having laid him in it; the Rognish *Catalan* being at the Door, went with all speed to the Rascal *Guevard*, and bid him go tell *M. Mirour* (it is the Almoner that was in the Chamber) that those kind of People ought to be thrown on a Lay-stall, and not put in a Coffin. The Almoner came down immediately, being glad of the occasion, and caus'd the Coffin to be unnailed again, and took the Body  
G 4 out

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‘ out of it to be carried away like a *Turk*. That  
 ‘ Action seem’d cruel to a great many People;  
 ‘ and I would have made a Noise about it, if it  
 ‘ would not have done me Mischief.

‘ I could have wisht for your sake, and his own,  
 ‘ to have been able to have eas’d him more than I  
 ‘ have done, but the place would not permit it,  
 ‘ tho’ I assure you that I have gone divers times  
 ‘ beyond all considerations. I have had two fu-  
 ‘ rious Attacks before him by the little Father,  
 ‘ who would not have me see him; that poor  
 ‘ Man was always affraid that some harm would  
 ‘ have come to me for his sake, but I laugh’d  
 ‘ at it.

*An Extract of a Letter of Monsieur D. S.  
 to M. le Fevre on the same Subject.*

‘ **W**E are also more particularly inform’d by  
 ‘ a Brother that was with him, that he  
 ‘ had made an end answerable to his Life. He  
 ‘ preserv’d his Senses as sound to the last Gasps,  
 ‘ as when he enjoy’d a perfect Health; his Faith  
 ‘ and Constancy were brighter than ever. As  
 ‘ his Body grew weak, his Soul rais’d it self  
 ‘ with more Vigour and Zeal toward Heaven, or  
 ‘ rather towards it’s God, as being more dis-in-  
 ‘ gag’d from Matter. The Seducers that stood  
 ‘ round about his Bed, and who like so many ra-  
 ‘ vening Wolves devour’d already his Soul, in  
 ‘ hopes to make it fall into Apostacy, were live-  
 ‘ ly repulst, and found to their Confusion, that  
 ‘ if his Body grew weak, his Soul had on the  
 ‘ contrary acquired New Strength. So that seeing  
 ‘ themselves cast on the Ground, and Conquer’d,  
 ‘ they

they were constrain'd to forsake him, and leave that Holy Soul in the hands of that Sovereign Pastor, who conducted it into the everlasting Pastures.

He endur'd all that the Fury of Men could invent, to shake his Constancy; but all their Efforts were vain, and produc'd a quite contrary Effect, seeing they were so many means to wean him from the Earth, and purified him, as Gold in the Furnace, having only serv'd to make his Vertue shine more bright. As his Vertue, his Mildness, and his Charity, distinguisht him from the rest of the Faithful in his Life-time, they would also distinguish him after his Death, by an unworthy Treatment; that poor Corps having been put and nail'd in a Coffin, which we had caus'd to be made to bury him in, two miserable Gally-Slaves, *Catalan*, and *Guerard*, both of them formerly Priests, brought hither for a Rape, and Murther; having Advertis'd the Father of the *Mission*, whose name is *Mirour*, they took him out of the Coffin, and cast him on the Ground, to be carry'd to the Lay-stall. This was the end of that Man of God, whom our Martyr said was the greatest Saint on Earth, whom he had made one of his most intimate Friends, and whose Vertue was the continual Object of his Admiration.

I say nothing of some other famous Martyrs, that have also finish'd their Course in the Prisons, and on board the Gallies, because we have no sufficient Memoirs on that Subject. Neither will I say any thing of those illustrious Confessors, who for having signaliz'd their Courage, their Piety, their Charity toward God, and towards their Afflicted Brethren, by their Example, by  
their



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their Counsel, by their Exhortations, and by all the most assiduous, and the most important Assistance that could be given them in their Condition, exposing themselves on that account to great many Perils. Who, I say, for all that, and for their Stedfastness to maintain the Faith, and refusing to do that which they would have forced them to contrary to their Consciences, some of them after having almost been beaten to Death have been cast into horrible Dungeons, and who glorified God, and edified their Brethren, and all true Christians disperst here and there, who are very well inform'd of the greatness of their Evils, and of their inviolable Perseverance. We have indeed divers faithful Memoirs of what they have suffer'd, and what they yet suffer, with Courage and Patience; of whom we shall only say something en Passant, until there is occasion to speak more amply of them. I shall neither speak of those that are yet on board the Gallies, tho' I had a great many things to say of the Wisdom of their Conduct, and of the Piety, and the Charity wherewith they signalize themselves in the midst of their Labours, and their Sufferings. Our Martyrs Letters are full of Testimonies of their Fidelity and holy Life, as also of their Acknowledgments for the Charitable Assistance that he had receiv'd of them on all occasions, of Love, Affection, and Zeal for their Persons, for their Consolation, and their Increase in all kinds of Graces, and Benedictions of God. Certainly those good Servants of God, labour in the work of Faith, in such manner as will make their Persons and Names venerable in the present Age, and in the Ages to come, in the Church of God, and to all the Christians that compose the true Church.

Church. They may all be assur'd that while they Combat so courageously for the Faith, God is also fervently invoc'd every where for their Victory, and their Perseverance, which is the Victory of the Saints, to whom God has promis'd glorious and Eternal Rewards. In the mean time such strange things happen'd; such great Cruelties and Rigours were practis'd against all those poor Confessors in general, and particularly against some among them, either because of their Constancy, or because of the Charitable care which they took of each other, and of their mutual Assistance in their Necessities and Misfortunes, of which I cannot forbear to give the Publick some account, according to the Relations I find of them in our Martyr's Letters, and of others that have been Witnesses of them, that have seen them, and that have been themselves expos'd to them. See what he writes of Mr. D. L. a Person recommendable by his great Zeal, and that extraordinary Charity, wherewith he assisted all his Brethren, and Fellow-Sufferers on board the Gallies, and in the Prisons.

'After having been, says he, some time on board the Gallies, having been in a Summers Expedition, as they would have dispens'd with him from going a new Voyage. The *Sieur Laurent*, Superior of the Mission, having heard of it, (for they are commonly those debonair Ecclesiasticks, that in all occasions are instrumental in the redoubling the Ills and Pains of the poor Confessors) he ran to him, and ask'd him if he would go to the Hospital to be instructed, that he might be excus'd from that Summers Expedition. I am very far from such a thought, answer'd that generous Confessor of the Truth. They

They speak of Controversies. The conclusion whereof was, that the Missionary by an excess of Zeal, or rather of Choller, call'd him a very Drunkard, saying that at that hour he was Drunk, and a Babler. And that Reverend Father was ready to cuff him with his Fist's. He went on board the Gally, saying, I will go, and return in it, but whatever happens, I will glorifie God in my Body. But the charitable Assurances, and the good Offices which he had done to his Brethren for divers Years, being discover'd, he was for that reason taken out of the Gallies, and carry'd into the Fort *St. Nicholas* at *Marseilles*, and priv'd from all Conversation with others.

Monsieur *le Fevre* having for a very long time had particular Correspondence with the Three famous Brothers, *Messieurs de D. S.* whom he compares to the Three *Hebrew Children*, that were cast into the fiery Furnace; whereof one ought to have been releast from the Gallies, to which he was Condemn'd only for Ten Years, if the *Roman Catholick* Zeal would suffer those Gentlemen to do the Justice they ought, and to keep their Word with those whom they are pleas'd to call *Hereticks*. He mention'd them very often in his excellent Letters, with the Praises he owes to their Vertues, and every where with an extraordinary Acknowledgment of the great Services which he receiv'd of them, and of the Brotherly kindness that they shew'd him to his Death: And we have elsewhere a great number of proofs of their great Zeal, and fervent Charity; the Memory whereof will never perish in the sight of God, nor in the minds of Men. Monsieur *D. S.* the Father having been inform'd against by some Traitors, or other means, for having



having distributed some Money and Books among the Confessors. Monsieur *de Monmor* Intendant of the Gallies, made him come before him in his House, and having abus'd him, sequester'd him in the Dungeon of the Hospital of the Galley-Slaves, fasten'd Day and Night to a great Chain, where they do not suffer him to have any Communication with any Body whatsoever; and he is the very same who was said to be one of those Galley-Slaves that were Condemn'd to that Punishment of a Slave, that is call'd the Bastonnade on the Courrier; a Misfortune that was common to divers other Confessors, of which it will not be amiss to give you the account of it here in short.

After the carrying away of Monsieur *D. L.* whom we have mention'd before, and for Reasons almost of the same Nature, as those in question here; the afflictions, says the Relation that we have of it, increas'd daily. And a rumour was spread at *Marseilles*, that they were going to shut up all the Confessors of the Gallies in Dungeons of the Galley Slaves, as Monsieur *D. L.* was in that of *St. Nicholas*; but there was only for that time *M. D. S. P.* and two of his fellow Sufferers, Messieurs *M.* and *S.* with a Roman Catholick, whose name was Monsieur *Pasquet*, a Slave of the same Galley, to whom Monsieur *D. S.* did some considerable Services, by means of a certain Woman of *Marseilles*, but who having been suborn'd by her Husband, who it is likely knew the Correspondence which she had with that Monsieur *P. S.* in favour of the rest, she went and Declar'd it to Mr. the Intendant, in hopes of some good reward; who after some precautions upon it, caus'd Monsieur *Pasquet* to be seiz'd, and made him to be bastina-

ded

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ded so severely, that he had almost died under the blows. He caused M. *Sabbatier* to be also soundly bastonaded, having order'd him to be brought into the Hospital of the Galley Slaves. He caus'd Monsieur *De S.* the younger in particular to be brought from the Favorite: and having examin'd them all, he would have sent them to the Cittadel, but the Governour of that Place refus'd it. Upon which refusal the Intendant order'd little boarded Rooms to be built in a great Chamber of the Hospital, with Chains fasten'd to the Wall. And because they should not speak with each other through the Chinks, or receive never so little light through them, he caus'd great lintels to be put every where, and having chain'd them, he shut them up in them, feeding them with Bread and Water. M. *Mussetin* was shut up there by reason of a Letter that was intercepted at the Post Office, by which he gave an account to M. *Leger P.* at *Geneva* of the Rigorous treatment that M. the Intendant had exercis'd to Mr. *de Lausoniere* before all that Disturbance. As for Monsieur *de S.* the younger, it is not said that he was so cruelly treated as the rest, at least in regard of the Bastinado. His Sincerity and constancy startled M. the Intendant, who threatn'd him terribly if he did not declare who sent them the Bills of Exchange, and the Books that he distributed, saying, that by their examples, and their Billets, the *de Serres* perverted the new Converts. He frankly owned that he had receiv'd them, and shar'd them among his Companions; but he protested at the same time, that if he should be Torn in Pieces, or be beat to Death, he would not tell of whom he had them. In the mean time he was shut up

like

like the rest in a hole, where it is to be fear'd  
he will soon end his days, being of a weak con-  
stitution, and considering the bad provision that  
is given there.

Afterwards Monsieur *Archambaut* was with the  
Intendants Secretary on board the *Hardy* Galley,  
to take M. *Bancillon* at his Bench, where having  
seiz'd him, he forbid him to stir, that he might  
hide nothing, if he had any thing about him,  
and having caus'd his Irons to be taken off, he  
coupl'd him with a *Turk*, and caus'd him strictly  
to be Search'd, without having found any thing  
but a well specified List of all the Confessors.  
He was afterwards brought before the Intendant  
who made him to be shut up in one of those holes  
which he had reserv'd to put them in that the  
apricios of the Fathers of the *Mission* should di-  
rect to him, where they are kept without seeing  
day light, except a Moment in the Morning when  
they are serv'd with Bread, and that the Pots  
are emptied, living at that time on Bread and  
Water: We do not know whether there was  
some little lenity shew'd them afterwards. He  
that serv'd them wth Bread, reports, that he  
always found Monsieur *D. S.* praying to God.  
These are the Confessors with whom our Mar-  
tyr had most Correspondence and Acquaintance:  
say, the most, for he had some with many  
others, and very considerable ones: as Messieurs  
*l' Auboncere, la Cantiniere, Nean, Morin, Phi-  
p Boucher, Valeste, Bancillon, Sabbathere, Mussety,  
aptiste, Blanchard*, and others, of whom I find  
glorious Testimonies in his Letters. Some of  
which have already dy'd Martyrs in the Prisons  
and Dungeons; and the rest Persevere gloriously  
the holy Race of Martyrdom, waiting for  
the



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the Crown that God prepares for them in the Heavens, at the end of their Conflict, and of their Course.

Among all those, he makes mention of a Priest, who had been put on board the Gallies, and afterwards in a Dungeon of Fort *St. Nicholas*, chained by the Legs and Hands, whom they had forc'd to alter his Opinion, by bad Treatment, and Threatnings to Burn him, because he had been a Priest, and was converted; as also of a Shepherd, who was also transferr'd from the Gallies to a Dungeon in Fort *Nicholas*, and from thence in a Dungeon of the Castle of *J. F.* It is a place into which they go down on Ladders, and where there is no other light but that of a Lamp, which the Jaylor makes them pay for. That place is so frightful, that a *Monk* who went thither to see the Prisoners that are there, could not forbear to say, that the Place struck him with Horror, that he had not Courage enough to return thither again to visit them, saying that the sad Condition of those that were there, had forc'd Tears from his Eyes, and that Worms were bred in the Head of one them, before he was Dead. It is out of that Prison, from whence that poor simple, but illustrious Shepherd found means to write Notes to his dear Fellow-Sufferers on board the Gallies. Here is one of them directed to Monsieur *Fortunat* Confessor, which is very Edifying.

'Sir, says he, If I have not the Honour to know you by sight, finding by sad Eperience, with what Exactness, Sincerity, and Zeal, you act towards every Body, I have reason to hope from your Goodness, that you will permit my Affections this day to come from the bottom of this dark Dungeon, to greet you one day in your

your Chains, with all the respect, and humility that I am capable of, and to give you Thanks at the same time for the good you do me; but above all, Sir, for the Prayers which you offer up to the Lord in my behalf. I desire you, dear Sufferer of the living God, to supplicate that great God, to have pity on such a poor, weak, and languishing Creature as I am; to give me meekness of Spirit, to humble my self before my Neighbours, to penetrate my Heart by his immense Charity, that I may love him only all the days of my Life; Lastly, desire him that he would be pleas'd to give me all the Conformity I ought to have to the Doctrines of his dear Son, who came into the World to teach us by his Word, and to guide us by his good Example, to the end, that I may neither speak, say, or do any thing, but what is for the Glory of his Name, the Edification of my Neighbours, and the Advancement of my own Salvation. If you grant me this favour, as I expect it from your Charity; I can assure you, that I shall acknowledge it as I ought all the days of my Life. I send you a Letter which I have taken the liberty to direct to Monsieur *Du Bassonere*, and other Friends——Praying to the Lord to deliver you speedily from the inhumanity of our unjust Oppressors, that you may sing the sweet Songs of *Sion* in his holy House. I am, Sir, and most illustrious Confessor of *Jesus Christ*, with all the respect that is due to you, and which I am capable to give, Yours, &c.

This is, said our Martyr, what a poor Shepherd speaks and writes, who pretends not to have learn'd to write, but since he was in Bonds for God's cause; is not this a kind of Miracle,

H

and

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and is it not only literally, but eminently, the fulfilling of that promise of the Scriptures; *and they shall be all taught of God.* He writ others also of the same Style, which made one of the Confessors that sent them to another say: Might it please God, that all Kings were as Happy on their Throne, as this poor Shepherd is in the Dirt of the Dungeon! See what the Grace of God can operate in the minds of the most ignorant. At first he was reduc'd to lye almost naked on the Ground, or rather on the stinking nastiness at the bottom of a Dungeon, where he receiv'd some Money to sustain his miserable corporeal Life, and some Books, and some Clothes to cover his Nakedness.

Tho' I have no other design than to write the Life and Martyrdom of Monsieur le Fevre, leaving the whole History of all the Confessors on board the Gallies, and in the Prisons, to those that shall give us an exact Description of the Persecutions, and Evils which they suffer'd; yet nevertheless I have said something of the condition of his Friends, and of those that have had any particular Correspondence with him; neither do I believe that I ought to omit certain particular Facts that happen'd in those times, whereof He, or his Correspondents have inform'd us by their Letters, as also of some other Vexatious Events that concern all the Confessors in general.

Here is a very considerable Particular of it. I have been Afflicted, but yet more Rejoyced, says the Confessor, of whom we have this History, For what happen'd some Days past at *Mar-seilles* to a young handsome Maiden, whom God took to himself by Sickness. As she was



at the point of Death, a Priest came to take her Confession, because she had been so weak to fall when the torrent of Persecution ran so high. But she would not hear him, or to say better, she made quite another Confession to that Seducer, than he expected to hear from her, when he charg'd her with denying her Heavenly Jesus. What, says he, to her, you do not believe that God is in the Host; dare you revile such a great Mystery thus? No, said she, I do not believe any thing of it, my Saviour is Spiritually every where, but Heaven is the place where he dwells, and I adore him there, and not in that which is nothing without him; this is my Faith, wherein I will Die. So lifting up her Eyes towards Heaven, she gave up her Soul to her faithful Creator in that blessed Disposition. The Priest call'd Witnesses to attest this; upon this her Body is carried to the Court, from whence according to Sentence past upon it, it was drawn by the Executioner on a Dung-Cart through the City, and then cast on a Dung-Hill. They cut off also the back part of her Head, and it is said they cut out her Tongue also, for having glorified her God. Thus Men exercis'd their Cruelty and Inhumanity, Dishonourable on that poor Corps, that was going to be Buried, while the Angels carry'd her Soul Triumphantly into Abraham's Bosom. How honourable do I find that Sepulture, continued he, and how glorious art thou, O Daughter of Heaven! to bear the Livery of thy Master, and of thy Spouse, and how happy is thy Fate, which may put Temporizers to the blush, and is truly worthy of Emulation! They refus'd that poor Corps

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' the Earth it requir'd, and she was buried under  
' a heap of Stones, which the false Devotees,  
' arm'd with a furious Zeal, discharg'd upon  
' her.

Who could believe that so civiliz'd and polisht  
a Nation as ours, and which past hitherto for such  
in the World, ever was, and is yet capable (for  
new Examples of it appear every day) of such  
Cruelties and Barbarities, which the *Cannibals*,  
the *Antropophagoi*, and others of the Cruellest Na-  
tions in the Earth would be ashamed to commit?  
Nor can it be said that it is only the Effects of a  
Furious and Brutal Mob, whose passions are  
carried to that excess; since it is done in sight  
of the Clergy, who give Encouragement to it  
themselves. It is done with the knowledge of  
the Judges of the Places, who do not hinder it;  
it is done by virtue of the Sentences, and the  
Decrees which the Subalterns, and the Sove-  
raigns give against those Faithful, and Doubtless  
the Court is not ignorant of it, and consequently  
it is equally approv'd and Authoriz'd by the Po-  
liticians and the Ecclesiasticks of the Kingdom.  
Herein they approve themselves to be Members  
and Agents of Antichrist, the greatest Enemy and  
Persecutor of the Saints next to the Devil. Oh that  
at one time or other all the Edicts, Declarations,  
Decrees, Sentences and Judgments given in this  
unhappy Kingdom against the poor Protestants,  
might be Collected into a Body, and that the  
History of all the Cruelties and Barbarities that  
have been committed against them, in conse-  
quence of all these Judgments, might be pub-  
lish'd, it would be a fine Volume, it will make a  
fine part of the *French Law*, and be a great ho-  
nour to the Nation! In the mean time it is for

the interest of the Church of God, that it should be known, and on that occasion it may be said, here is the Patience and the Faith of Saints. *And how long, Lord, how long.*

As all those poor Confessors had conceiv'd some hopes, at least divers of them, that the Peace that was treating at *Reswick*, would bring some quiet to the Church, and some ease to its Misfortunes, and perhaps their Deliverance; perceiving that nothing came of it, they could not forbear to express some resentment upon that account, as if there had been a neglect in the Protestant Princes. But having been exactly inform'd by some body they had enquir'd of about the State of things in that respect, and of the invincible obstacles that were found against the good intentions, Zeal, and Charity, of the Protestant Princes and States, they humbly shewed their Submission to the Will of God; and resolv'd to be Patient, and Persevere with an admirable confidence. And they gave great Examples of it; For since that time their Evils have been increas'd, instead of being abated, as well as the Persecutions against the Protestants that are yet in the Kingdom; for they have never ceas'd, nor been interrupted during the War, but have taken new Forces, and new Measures, that if it were possible, they might the sooner Ruine the Protestant Religion; the design whereof, if we believe the *Penegyrist*, makes one of the most remarkable Characters of the *French King's* Zeal and Grandeur. Those poor Confessors having since that time had divers Furious attacks, and been expos'd to a number of Miseries, of which there had been no one Instance before, and which are only put in use against them, either by Orders



from the Court, or by the Sollicitations of the Clergy, whose Zeal is always Passionate, and Furious, or by the advice of the Judges, Governours, Intendants, Almoners, and Officers of the Gallies, who are strongly perswaded that it is their Advancement to hasten the Ruin, and the destruction of those that persist in the Protestant Religion, and who by the Example of their Patience Encourage others to persevere in it.

One of those Confessors says in a Letter of the 29th of June 1699. An Order is given on board all the Gallies to put all the Protestants to the Chain again, that had bought themselves off for their Ease, and to make them be present at Mass; and on the refusal of keeping themselves in the same posture as the Roman Catholics, to give notice of it to Monsieur the Commander of the Gallies, and they have already treated two Persons very Rigorously, the one on board the *Valliant* Galley, and the other on board the *Queen*, to whom they have twice given the Bastinado on the *Coursier* most cruelly, because they would not pull off their Caps, and keep standing as the Roman Catholics, when Mass is said. I leave you to imagine what Cruelty will be exercis'd against them, when they shall be expos'd all Naked to the tugging of the Oar. Two of those good-Believers *Duclos*, and *Richard*, have Suffer'd that Bloudy Flagellation, with an admirable patience and constancy. Before they gave the Bastonade to the first, a Wicked Sub-Officer over the Slaves had stunn'd him, with Kicks on the Head, to endeavour to make him stand up; and the Lieutenant who is an unhappy Apostate, and who caus'd the Bastonade to be given him

caus'd.

caus'd him afterwards to be Manacled, and Caned the *Turks* to make them Strike harder. But their constancy instead of discouraging those wicked Persecutors, animated them the more against them, threatening them with more Terrible Evils; while Messieurs the Almoners who are their Adversaries make it their delight to have them treated so Barbarously. Are not these, add's the Confessor, good Disciples of Jesus Christ, and charitable Ministers of the Gospel, who use such means to submit Souls to the obedience of him, who says, Learn of me, for I am Humble and Meek. They are Children of him who is a Murtherer from the beginning. And that which is strange is, that while they treat us so cruelly, they have the Impudence to tell us that the Church do's not love Shedding of Blood, and that People ought to be drawn by Mildness. As for what remains, says he again, they are the Zealous Fathers of the Mission of *France*, that are directors of the Hospital of the Galley Slaves, and that settle Messieurs the Almoners in their employ, who have, as it is said, extorted that Order from a Minister of State; which can hardly be believ'd, that such an ingenious Minister has been capable of giving so cruel an Order, and so wicked, and so contrary to Justice, as well as Humanity.

In the mean time see how they behave themselves towards those poor People. In the first place, the Almoners cause them to be fasten'd to the Chain in the Stern Quarter, near their Altars. Then they tell them, that they should not pretend to come and commit any irreverence to their Altars. To which those Con-

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‘fessors Answer, for what reason is it that they  
‘Chain them so Maliciously near the Stern, and  
‘do not give them the Liberty as other Slaves to  
‘go to the forepart of the Galley, from under  
‘the Tent, with the *Turks*; and then they could  
‘not Scandalize them. But they will not hear  
‘those Reasons, But say the King will have it so.  
‘There would be, continues he, an hundred  
‘times more Reason to make them go to the  
‘forepart which the *Turks*, than the primitive  
‘Church had formerly to make the Catechumens  
‘go out of the Temple when they were going  
‘to Celebrate the *Eucharist*.

We have been inform’d since by our Martyrs  
Letters, and by those of others, that the treat-  
ment which they receiv’d, was come to a point  
of Cruelty, of which there is no Example, nor  
Practise on board the Gallies. Insomuch that  
they have been obliged to present a Petition to  
the Intendant. And seeing that Request has  
made so much noise at *Marseilles*, and at the  
Court, where it was sent, and that it produc’d  
the effects which we shall see hereafter, it is fit  
the publick should see, and judge of it. It is  
this.

*To my Lord the Intendant, &c.*

*My Lord,*

**T**HE Protestants that are on board his Ma-  
jesties Galley’s, have never dar’d to repre-  
sent to your Grandeur the punishment which they  
have Suffer’d for so many years past in common  
with the Galley Slaves, which are more then suf-  
ficient to afflict them. But my Lord, if they  
dare



dare open their Mouth at this time, it is not to complain of those that are impos'd on them more than on those Wretched Persons, but only to inform your greatness of it, who doubtless will abhor it, being contented to Suffer afterwards, what you please.

They supplicate your Lordship then, to permit them to inform you with a most profound respect, that the weakest among them are made to row in the posts, where the most Vigorous can hardly hold it, under a shower of Blows, they give them Bastinado's, and double Bastinado's on the naked Body, on the Benches or on the great Gun. Being Sick in the Hospital, they take them from among the Turks which is their common Post, and placed them among the Roman Catholicks, to have a pretence to load them with Chains, on the refusal they make to adhere to their Mysteries, which they expose to their sight on purpose. Some of them they caus'd to be tyed with Cords to the Benches, with their Hand to their Backs, others they dragg to the Stern of the Galley's where they perform their Divine Service, and where they are soundly beat; others are actually kept in the *Rousole* the Sink of the nastiness of the Galley, and where it is impossible to lye down, or stand; they are depriv'd of the least advantage that the greatest Villains on board the Galley enjoy.

It would tire your patience, my Lord, if we should give you a longer particular of the Hardships which they make them suffer. To exercise with Authority those excesses of Violence, they have been blacken'd at the Court, and before Monsieur the Commandant of this place, for having intercepted his Orders. They will not, my Lord, tire your Honour

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nour with the rehearsal of the bad ideas that have been given of them, nor that which might justly be opposed to it; but whatsoever is reported of them, God knows their innocency, and the candour of their conduct, which is by his Grace without reproach towards Men, except their inviolable affection which they have for their Religion is counted a crime to them, which they have suckt in with their Milk, and which being the only cause of which they are Condemn'd to the Gallies, they ought to have no other punishment inflicted on them, than those which their Condemnation bears, according to the Laws of equity and the intention of our great Prince, who by his Royal bounty, would not suffer this redonbbling of Punishments, if it should come to his knowledge. Whatsoever bad Pencil they make use of to describe them, they cannot represent them otherwise than that their Sacred and inviolable Maxim always is to fear God, to honour the King, and to be his faithful Subjects, and Friends of the Community, as *St. Peter* exhorts us to. As for what remains, what afflictions soever they can make them feel, they suffer it by God's assistance, with all the Patience and Submission that the Holy Gospel of our Lord Jesus Christ, requires of his true Disciples; and they will never discontinue their Prayers for those very Persons that add any weight whatsoever to their Affliction; chiefly for the happy preservation of our invincible Monarch, that God will be pleas'd to bless him with his choicest blessings of Heaven above, and the Earth beneath, and maintain Peace in his Dominions, with a Flourishing prosperity to his Hearts desire. They will not fail

to

to pray to God also for your Honour, my Lord, and for those that belong to you.

Who would not have thought but that the sight of such a Petition would have moved some compassion for those poor afflicted Persons, and that without favouring them with what they did not ask, order would be given to do them that justice which they had Reason to hope for on the redoubling and aggravating their Punishments, and the Wrongs that were done them, against all the Rules of justice, and against the usage and practice of the Gallies, where they never, at least without cause, increase the Punishments of those that are Condemn'd there, beyond what the Sentence of their Condemnation bears, unless they commit new Crimes. In the mean time the Petition was so far from producing that effect, that it serv'd only to confirm, and increase those extraordinary Punishments and Rigours which they represented in it to Mr. the Intendant. It happen'd to them just as it did to the afflicted People of God in *Agypt*, where *Moses* and *Aaron* presented themselves before *Pbaroab* to ask the Liberty for that People to go and Sacrifice to their God, who instead of granting it them, caus'd their Yoak to be doubled: You are idle, you are idle, therefore you say, let us go and do Sacrifice to the Lord, go therefore now and Work: for there shall be no Straw given you, yet shall ye deliver the tale of Bricks. Their Labours have been increast on the occasion of that Petition, which serv'd only to make them more rigorously treated than before. The Petition, says one of those Confessors, in a Letter of the 28th of June 1700. having been sent back from the Court, instead of it's being verified



verified or recorded, and to see if the Truth had been declar'd in it, the Intendant's Secretary endeavour'd only to find him out that might be the Author of it. For that purpose he went on board of some Gallies, questioning those whom he suspected. Some of those that were in the *Roujole*, and consequently in the Misery mention'd in the Petition, were first Examin'd : afterwards that Secretary leaving the other Gallerians, went to *M. D. S. L.* and shewing him the Petition, he own'd the Fact immediately, saying, that he thought it unworthy for a good Man, and chiefly for one that is call'd in question for the Truth, to tell a Lye. In the mean time that Gentleman threatn'd him terribly at first. Two days after the Captain came, who speaking more Civilly to him, made him comprehend that that business might draw other disgraces upon him. And indeed it set all these Gentlemen of the *Mission*, the *Almoners* of the Gallies, and divers other passionate Persons against him, who pretended to be offended by that procedure, and looking upon him as the Author of that piece, did their endeavour to Ruin him. He has been threaten'd with a Dungeon, which is, says he, to serve him for a Grave before his Death. They have writ to the Court about it, and represented him as a Monster that ought to be exterminated without relief. I am, said he, dispos'd to all events, knowing that my Enemies strength depends on him in whom I hope, who will limit their Power, and their Intrigues, if he sets none to their Calumnies, and their unjust Desires. It is also thought that there was a particular order from the Court, to keep him close shut up : In the mean time it appears plainly

plainly that the Court is much prepossest against us, to condemn the very Complaints that are put forth in the Bitterness of the hardship that is felt. They dont use the *Turks* and *Barbarians* so that are Slaves with us, for they are heard, and have Justice done them. We shall see in the sequel, how since that time the hardships of those beloved Confessors have increast, and the means they have used to do it.

In the mean while Monsieur *le Fevre* who felt those Cruelties continually in his Dungeon, and who was so far from seeing them either to end or diminish, that in spite of all the Complaints which he daily made, he saw them rather to continue, and increase, had also a design to prefer a Petition on his own behalf, as the other Confessors had done, after he should have his Pastors Opinion of it, to whom he writ expresly on that subject, in the Month of *November*, 1699. who approv'd the design, not finding any inconvenience in it, because they could use him no worse than they did; that if it prov'd ineffectual for his relief, as it was more likely than otherwise, it would at least be a Witness before God, and Men, against the Authors of those Injuries, and Cruelties. But the counsel which he requested on that subject, was accompanied with a strong and sincere Protestation of his compliance to the Will of God, and a constant resolution of continuing to Glorifie him until the last Breath of his Life, by his patience and perseverance in the Faith, as all the other Confessors do, that acquit themselves in a very edifying manner of the Duties of Christianity, and that keep an holy Correspondence on that Subject, more exactly, and more zealously than that which is perform'd in the

the Societies of the Churches that are free, admonishing and correcting each other with Charity and Brotherly Love, attending to their Duties as much as is possible, Fasting, Praying, and Exhorting each other continually by Word and Writing, to Piety, and good Works.

Our Martyr seeing the little success, and also the vexatious consequences which his Brethrens Petition had, and it may be, not having at that time the liberty for it; for sometimes he was depriv'd of all Conversation, and without being able to give any News of himself, nor receive any from others, he had no great hopes to succeed in his Complaints, not seeing any likelihood that they were better dispos'd towards him than to his Brethren. And knowing by experience that they were not favourably dispos'd towards him. For from the Year 1689. two Charitable Ladies of his Kindred had presented a Petition to the Intendant Monsieur *Mommor*, to obtain his liberty on a just Suggestion, which they made of his weak and languishing Condition; but no regard was had to it. So that he continued in his Misery and Sufferings, but being always occupied in holy Meditations, and in sending Prayers, Litanies, Paraphrases on Psalms, Elegies, and pieces of Christian Poetry, to his Brethren and his other Friends for their Edification, desiring their Opinion and Correction of them. A little after he was put in the Dungeon of *St. John*, he began a Sonnet in praise of the King, which he says he communicated without making much reflection upon it, to the Commander, of which he has sent this part, which he calls the Fall.

*Lieutenant.*



*Lieutenant du tres-haut ta colere est terrible,  
Quoi! toujours glorieux, & toujours invincible,  
Peux-tu prendre plaisir a nous pousser a bout,  
Sur toy-même tu dois remporter la victoire,  
Et l'on ajoutera, ce vers a ton Histoire,  
Louis est un Vainqueur, qui Triomphe de tout.*

*Dread Sovereign, Invincible and Great!  
Why does thy Anger Burn with such an Heat,  
To Scorch thy Subjects in their Low Estate?  
Be Master of your Self, your Self Subdue,  
And After-Ages then will own 'tis true, (Knew.  
None More than LEWIS, How to conquer,*

We have several Paraphrases of his on all the *Psal.* the traduction of the imitation of Jesus Christ of *Akempis* in Verse, Elegies and Epistles to William King of *England* of glorious Memory; which being join'd together would make a great Volume, that might be made publick if thought fit. All or most of those pieces are at *Geneva*, particularly the *Psalms*, where they talk of Printing them, but those sort of Works have need to be reviewed again.

Having heard at that time, that a particular *Memoir* was presented to his *Britannick* Majesty, to desire the deliverance of those poor Captives, particularly the infirm and others, among whom they had plac'd him under the name of *Ishmael le Fevre*, *Advocat* at *Dijon*, instead of *Advocat* in the Parliament of *Paris*. He wrote, and sent as was Reasonable a particular *Memoir* of his condition, wherein he represents the length of his Sufferings, and the Rigours they had exercis'd, and continued to exercise against

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gainst him, in such a manner, as he said, as was not practis'd against any, keeping him shut up close in a place where he believ'd never any Prisoner had been put before him, of which he describes the insupportable inconveniencies, and wherein he remarks there was no light but from about noon until the hour that they brought him his Supper, without having once been let out of it for divers Years to take the Air, as is practis'd with other Prisoners. He had complain'd of all this, as he was advis'd, and as he notes in one of his Letters in *June 1700.* 'According as you  
'advis'd me, says he, to his Pastor in the last  
'Letter which you honour'd me with, I complain'd of the Corruption and Malignity of my  
'provisions, and the Pains they brought upon  
'me, but I was little the better for it. Those  
'that have undertaken to make me renounce my  
'Holy Religion, say, and do what they please.  
'They have habituated themselves to do Evil:  
'and all the Satisfaction they have given me, is  
'that they sent me word by my Nurses Daughter,  
'that they gave me such Water as the Commander drank, and that they gave me the best of  
'what they Eat themselves; that I was Sick,  
'and had lost my Taste, that every Body desir'd  
'my Liberty, and that it was only my fault I  
'had it not; but when they deny the most Evident and Palpable things, I have nothing to  
'Answer, but that I am here to Suffer. Nevertheless my most dear and most honoured Pastor,  
'I can sincerely protest unto you, that the corruption, and Malignity of the Food which they  
'give me has strange Effects on my Body. I  
'shall not explain the particulars of them to you,  
'but remark only these two; the one is that it  
'com-

'commonly made me void more or less Blood  
'out of my Body. Formerly I had some days of  
'ease; but for some time past there is no  
'more of that, it is my daily Bread. The other  
'is, that very often it brings the Collick into my  
'Brest and Stomach for divers hours. The last  
'Fit made me Suffer violent Pains from the  
'Evening unto the next Morning; I Vomited  
'sharp and-bitter Waters by Fits; and as they  
'came up, my Pain increast also. For some time I  
'thought it was beyond what the Judge intended,  
'or to explain my self more particularly, I could  
'hardly think that the Court took notice of such  
'small matters; but Monsieur de Mommor for-  
'merly Intendant would not leave me in that  
'thought. Some days before the Peace he sent  
'a Citizen of *Marseilles* to me, who said he was  
'a Physician, and that he was order'd to inspect  
'the Food that was given me. I was afterwards  
'visited by another Person, who Answered me  
'being required to do it; that he came from Mr.  
'Mommor who Executed the Orders of the Court.  
'But after those proceedings they redoubled the  
'Dose, and the Feaver joyning with other incon-  
'veniencies, reduc'd me to keep my Bed three  
'or four Days; this is confirm'd by the conver-  
'sation I had in coming hither with the Gover-  
'nour the Mayor of the Place who is at present  
'Commander, and a person of Quality whose  
'name I know not. The latter after some dis-  
'course spake to me thus: You ought rather to  
'yield to what these Gentlemen tell you, than to  
'the Solicitations and Arguments of the Clergy,  
'for in short you may be assur'd that the King  
'will not contradict himself. He added, if you  
'had Liv'd like a Saint, we should be less sur-  
'priz'd



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' priz'd at your Resolution. Was not this as much  
' as to say to me,

*Temporibusque malis, ausus & esse Bonus.*

And on this occasion, he desired that they would perswade a Relation and Friend of his, who was so Charitable to allow him a Pension which he paid for him, to stop the same, seeing that for so many years past they had made such an inhumane use of it, pretending it might procure him some ease, Saying, Providence would take care of him, So long as I had Money I made no scruple of putting it in the Officers hands of the Fort ; I have sign'd all the Bills they have presented me, and all those they requir'd of me. He adds, that he ought not to forget to mention what a Knight of the Order of St. *Lewis*, had repeated two or three times to him, to wit, that it was not for his Religion that he was taken out of the Gallies to be put into Prison, but because he Writ together with *de Maroles* into Foreign Countries, and that he had made Verses against the King. I undertake, said he, to prove that imputation false ; and I always told that Gentleman, that he was the only Person that durst say any such thing, and so ill invented. And indeed I did not begin to write into Foreign Countries, and to make Verses, till I was detain'd a Prisoner at this Fort, where I made but an indifferent Sonnet in Praise of the King, (The latter part whereof we have already inserted.) my intention was good. Besides when I was brought hither, Monsieur *de Scorbive* Commissary of the Gallies, to whom I had been recommended, told me it was to ease me. In truth if it was intended so, it was very ill performed. As for what remains, it is very likely that they had a mind to make him  
away

away by that ill Treatment, and that Corruption of Food, as they did to *Monsieur de Maroles*, in making him to Fast, and almost Starve in Prison, and it was that indeed that hasten'd his Death; but it pleas'd God to preserve this Person longer, in spite of the Violence and Injustice of his Persecutors, for the consolation of his dear Companions, and the Edification of the Church of God, which is so much honour'd by his Patience and Perseverance.

It was so far, as we have remark'd, from any regard having been had to the just complaints of the general Petition presented by the Confessors of the Gallies, as all the Rules of Justice, and all Humane Laws required, that after that time the condition of those poor afflicted Persons grew worse, their Pains and Labours were increas'd, and new inventions and ways were found out for pretences to Torment them, and to Avenge the Missionaries, Almoners and others, for the ill success of the Pains they took to convert those pretended Hereticks, who by their Patience and Perseverance in their holy Religion, confounded their pernicious Designs. For it is not question'd but that it is from the Artifice and the Suggestion of those good Natur'd Clergy, Ministers, not of Jesus Christ, but of that Apocalyptical Beast, that were to be made Drunk with the Bloud of the Saints, that what they call the Bastonado is invented, which is the most Cruel and Rigorous of all the Punishments that they make use of in the Gallies, and that only on the greatest Villains, and in extraordinary Cases, and which they have found proper to put in use against our Confessors, as being judg'd most Efficacious to Triumph over their Faith and their Patience. They

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had indeed made use of it against divers among them on certain occasions, as has been observ'd in the Person of the glorious Martyr *Peter Mauru*. But the Barbarity was not so general, neither for the causes, nor on the pretences they took in those times to exercise it against so many innocent Persons, I mean against all those that would not comply with their Idolatrous Worship, or take off their Caps while they were performing what they call the Divine Service, which for that Reason they plac'd them, before they begun in such Places where they might be Spectators of it, as the other Roman Catholick Galley Slaves.

But few Persons are ignorant of the History of the Bastonado, it may be said that all *Europe* has been inform'd of it, and Abhor'd it: And we are willing to do our unhappy Nation that Justice to believe, that there is a great number, I will not only say of those that are call'd good Men, but many others, and it may be also a good number of the Clergy, whose Zeal is not altogether so passionate and furious, that heartily detest those Cruel and Bloody Executions that are exercis'd on account of Religion. I do not pretend to write an exact and particular History of it here, divers Relations have been seen of it in several places, that have been Printed, with the Names of those that Suffer'd it, and of the Gallies on which they endur'd the Torment. I shall only speak summarily of it, and with respect to what our Martyr inform'd us of it in his Letters, wherein he thought it was material to acquaint us what he knew of it, by the few relations that were sent him from the Gallies to his Prison, for his holy consolation, and Pious exhortations on that Subject, and by what particulars we find of it



it in some of those Confessors Letters to our, and their Friends. We see in one of those Relations Printed at *Amsterdam*, the Title whereof is, a Relation of the Cruelties, that are at present exercis'd on our Brethren of *France* on board the Gallies, according to the true advices from *Marseilles*: I say we see there the Names of above thirty of those innocent Persons of all Ages, and Conditions, soundly beaten at divers times, and on board divers Gallies. I shall take notice of some of them that I find in my Memoirs, and describe the most Memorable circumstances of the torments of some of them, which the extracts that are sent us mention.

The Epocha of the beginning of those kind of Massacres, is noted to us from about the end of the Year 1699. which have continued above a Year, not having ceas'd until about the Month of *July* 1701. which was done by the Fury, and Malice of the Missionaries, who by false Informations have surreptitiously obtained Orders from the Court as it is pretended, to cause the Bonnet or Cap to be taken off during the Service, and to punish them that refus'd to do it. In consequence whereof the Officer that commanded in the Port, went on Board the Gallies, and having caus'd that Bastonade to be given to divers, that had refus'd to take off their caps; being tir'd with that sad Spectacle, he sent the Major of the Gallies to perform those inhumane executions, and with divers sweet Words mixt with Rigorous Threatnings, he gain'd some of them, and made the rest to be carried away by force, and be ill treated; but those that had promis'd acknowledg'd their faults, and protested that they would take off their Cap no more

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resolving rather to Suffer the worst, than yield to the Enemy. Some of them have had the Bastonado two or three times on that occasion: The Storm was great on board of all the Gallies that were in Harbour, except that wherein the Old Men and the Invalides were, where nothing was said at that time, fearing perhaps to give them the Crown of Martyrdom too soon. Those that were at Sea were also exempted from it. Some of the Officers that presided at those fine Executions, exhorted them only to take off their Caps by way of civility, and not to give any Scandal; and that they did not desire them to change their Religion: Take off your Cap, look towards the Stern, said the Major, to any whom he had a Mind to lash, and afterwards pray to God, *Calvin*, or whom thou wilt. And as some of the weakest had some scruples under the Umbrage of that Civility, and some inclination to comply with it to avoid such great punishments, they were fortified against it by their other Brethren. They yielded wholly to their exhortations, and were confirm'd in them, by what a Pastor writ to them, whom they had desir'd to do it.

*Here is the Extract of a Note from Marseilles, that precede what we have related, some Months.*

**T**hey have unmercifully Butcher'd our Brethren on board the Gallies that were not at Sea, for justly refusing to put off their Bonnets during the Service, and they have been so exasperated against those that shew'd an unshaken constancy, that they have put them in such a

con-

condition as would make the Rocks to tremble if they were capable of any Sense. After that Barbarous usage they carried divers of them who were constant to the Hospital. The first time they gave that cruel Bastonado to Monsieur *Serre* the Elder, he had almost expir'd under the Burthen of that Punishment, as you will see by one of his Letters which I annex to this. I leave you to think in what a pitiful condition they put him the next Morning, when they gave it him again in such a cruel manner, that the Blood gushed, or at least spurted out upon the great Gun. From thence he was carried to the Hospital; from whence after God had Miraculously recover'd him, he was transfer'd to the Castle of *J. F.* and there he is left without so much as giving him an old Straw Bed to lie on. God be prais'd we have heard from him, his almost broken Bones make him feel great Pains all over his Body. The two Messieurs *Carrieres*, that underwent the same inhumanities, are transfer'd also to the same Place. Poor Monsieur *Elias Maurin*, who was twice put upon the Rack, is shut up in the Hospital with Bread and Water. Mr. *le Houstaes*, and others who are still very Sick, *Alexander* of the Magnanimous, Gall, has been tortur'd four times with a tarr'd Rope dipt in the Sea, which makes it as hard as an Iron Bar.— No, what Reason soever I have to comfort my self, says that Confessor, and to wipe the Tears from my Eyes, for the joy that the Sublime glory of their Triumph ought to give me, yet I cannot stop them, when I represent to my self the horrible Martyrdom they have been made to Suffer, and when I converse with those about it, that afflict their Souls with me for them;



‘ them ; surely the Deliverer draws near, seeing  
 ‘ the number of the Bricks are redoubl’d

‘ Before all things, Monsieur, my most dear  
 ‘ Ally, and most honoured Pastor, (it is Monsieur  
 ‘ *le Fevre* that speaks here, and who sends those  
 ‘ Extracts,) I invite you to come and see what  
 ‘ may be call’d a Man more than *vir prodigij*, who  
 ‘ like a true and brave Soldier, is never more ar-  
 ‘ dent than on occasion, and in the midst of  
 ‘ danger. The ruder the Shock is, the more his  
 ‘ Heart is inflam’d, notwithstanding all the Sores  
 ‘ he is cover’d with, he is yet preparing for  
 ‘ greater Combats.

An Extract of a Letter that Monsieur *de Serre*  
 the Elder writ the 8th of *October* 1700, with a  
 bloody and torn Body, and Manacles on his Hands,  
 with this Inscription.

*To the dear Faithful, that have not been asham’d  
 of me in my Chains, Peace, Love and Grace  
 of our Lord be Communicated and Multiplied  
 unto you to the end.*

*Gentlemen, Ladies and Brethren, whom I  
 love in Jesus Christ.*

‘ **I** Write to you with Manacles on my Hands,  
 ‘ and the Marks of my Divine Jesus, printed  
 ‘ on my Back—— C —— and another that  
 ‘ went before me, having obey’d after four blows  
 ‘ with the Cudgel, the Major came to me. He  
 ‘ told me a parcel of idle Stories, to which I an-  
 ‘ swer’d in few, but sedate Words, that he  
 ‘ might do his Office. My resolution animated  
 ‘ him against me : So that he gave me the cruel-  
 ‘ lest blows in the World, and my Soul was al-  
 ‘ most

' most expiring. He would have had me to comply  
 ' by for bearing to strike me, but seeing me to per-  
 ' sist in my resolution, he was enraged. My constancy,  
 ' which was an example to others, gave them cou-  
 ' rage; but I am deceiv'd, it was the Celestial Grace.  
 ' What thanks do I owe to my God, for the inesti-  
 ' mable Favour he has done me to Suffer for the in-  
 ' terests of his Glory! let all Christian People praise  
 ' him with me! To which I invite you dearly  
 ' beloved of the Lord: but above all, faithful  
 ' Souls pray him to give me the gift of Perseve-  
 ' rance, that I may hold out to the end, without  
 ' which all the rest would be in Vain, and I should  
 ' be cover'd with Eternal confusion. As the Major  
 ' was yet treating our Brethren ill, and that  
 ' by his order they were putting Manacles on me,  
 ' a Man came hither from Monsieur the Intendant,  
 ' whose name is Mr. *Regis*, who whisper'd the  
 ' Major in the Ear, and shew'd him a Memoir.  
 ' Presently I was askt for, and the Major said to  
 ' him with a threatning tone, O, it is Mr. *Serre*,  
 ' I have lash't him severely, but this Evening I  
 ' will lash his Back so that he shall feel it as long  
 ' as he Lives. So that my dear Friends, I am prepa-  
 ' ring my self for Death; and shall be happy if I  
 ' die in the Faith. They desire it more to me than to  
 ' all my Companions together. It is thought  
 ' that I shall be this Evening or to Morrow at the  
 ' Castle of *J. F.* after they have put me to the  
 ' Torture. I wish it was this hour, for it would  
 ' spare me an unexpressible Torment. I have  
 ' serv'd my Brethren in the Forts, and here with  
 ' the hazard of my Life; I have exhorted them  
 ' as well as I could, and serv'd them for an Ex-  
 ' ample. May it please the Father of Mercy that  
 ' I do not degenerate! In the name of the Lord,  
 ' im-

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‘ implore the assistance of God, that I may remain Victorious. Accompany me with your Prayers in my Dungeon, if I am carried thither: I shall not lose sight of you, but shall for ever preserve the remembrance of your Bounties, Charity and Tendernefs. May it please God to give you ample rewards for it in this Life, and Eternal happiness in that which is to come. I embrace and honour you with all my Heart, and am, and ever shall be, Gentlemen, and Ladies, Brethren and Sisters in our Lord Jesus Christ.

Your most Humble and  
most Obedient Servant.

*Serre.*

The 18th of *October* 1700.  
on board the *Fortune* Galley.

All this was written with that Martyrs own hand.

‘ No, that I may be suffer’d to say so, adds he, whose History I write; there is none but the Spirit of Jesus Christ that can cause any body to act and speak thus on the like occasions, therefore eternal Praise and Glory ought to be given to him for it.

‘ Mr. *le Fevre* says, that brave Confessor was in those holy and couragious Dispositions, before he enter’d into the Combat, which he shews by an extract of Letters to his dear Brother that was in the Port of *Genoa*; Wherein after having spoke of divers Confessors, that had been cruelly Tormented, to wit, Messieurs *Carriere*, and *Fajan* a Profelite whose constancy had sustain’d so many assaults, and dis- appointed the Almoner, who was a passionate  
‘ Man,



Man, of his design, and four that were on board the *Magnanimous* Galley, who suffer'd the Bastonado twice. He says that he was also threaten'd, but that he was ready, and expected all from the success of Grace. If we confess Jesus Christ, said he, before Men, he will confess us before his Father and the Angels, &c. If God makes us Triumph, our Triumph will bring as much honour to the Church of God as Shame to unchast *Babylon*; our Victory will be Her defeat; and the means which she makes use of filling the Cup of her Abominations, her unhappy end, and her dark Reign will be so much the nearer. In another he says, that he is like a City that is blockt up, and which expects every Moment to be besieg'd by a formidable Army that will put all to Fire and Sword: and I fortifie my self against all attempts, and hope to disappoint the design of all the Forces that are against me, because my Eyes are upon God: I conjure you to pray to him for me, and for all those in the same condition with me, that we may be powerful and invincible Wrestlers with God.

This is, says our Martyr, a great Example of strength, but also at the same time a Mournful Subject: I cannot forbear to say that it may be they never reveng'd themselves more sadly, more uselessly, and in a more deplorable manner. To be thus treated adds he, is call'd in Latin *excarrificari*, if I am not deceiv'd. I would fain know what names the French Roman Catholics give to those fine Executions. For in short against whom do they revenge themselves; against true Sheep, against Victims of Humility and of Patience, that do not cease to pray

‘pray for the conversion, and for the prosperi-  
 ‘ty of those that Flay us, and devour us.

‘But in spite of all those Torments, this  
 ‘faithful Confessor is yet Living, and continues  
 ‘to glorifie God in a Dungeon of the Castle of  
 ‘*J. F.* into which place he was removed with  
 ‘divers other Brethren that suffer there like him  
 ‘all the Horrors and Cruelties wherewith they  
 ‘are able to treat Prisoners, whose Life and Per-  
 ‘severance confounds the false Zeal of the Ene-  
 ‘mies and Persecutors of the true Religion:  
 ‘While his younger Brother suffer’d almost the  
 ‘same rigours divers Years in a Dungeon of Fort  
 ‘*St. Nicholas*, where he was joined with the Il-  
 ‘lustrious *Mr. de l’ Aussonniere*, who was remov’d  
 ‘thither before him, and who had been so great  
 ‘a Succour and Edifier to all his Brethren on  
 ‘board the Gallies and in the Prisons, by a great  
 ‘many good and charitable Offices which he did  
 ‘them to the hazard of his Life; and for which  
 ‘he was shut up in the Dungeon. The third Bro-  
 ‘ther of *Messieurs Serre* continues on board  
 ‘the Gallies where he endures the same Labours  
 ‘as the other Confessors, not having been ex-  
 ‘pos’d to the cruel and extraordinary Bastonades  
 ‘of those that were on board the Gallies that  
 ‘were in Harbour, because he was then at Sea,  
 ‘in those that conducted the Cardinals that went  
 ‘for *Rome to Civitavechia*; and which were some  
 ‘time in the Harbour of *Genoa*; so that he did  
 ‘not arrive at *Marseilles* until after the Storm of  
 ‘the Bastonadoes was over, which as we have  
 ‘said lasted a little above a Year. One of those  
 ‘three Brothers having been Condemn’d to the  
 ‘Gallies but for nine or ten Years, ought accord-  
 ‘ing

'ing to the Course of Justice to have been set at  
'Liberty at the end of that Term. It was demand-  
'ed, and they Sollicited also for a pretty long time  
'after the expiration of that time, but it was  
'in Vain. The Roman Catholick Zeal, that  
'will not have them keep Faith with Hereticks,  
'dispenses also Kings, Princes, and Magistrates,  
'with breaking of treaties made with them, to  
'Violate the most Sacred Edicts, and Laws, and  
'Judgements, when tis advantageous to them;  
'which they observe rather to the greatest Vil-  
'lains of Mankind, and to those that may be  
'call'd the plagues of the Common-wealth. It  
'was by the same Spirit that an order being come  
'from the Court to set all the invalid, those  
'that had accomplish'd their time, and those that  
'had been Condemn'd for Deserting, at Liberty,  
'of whom there were some of the Religion, and  
'there was another order in it to strike them  
'out of the Roll of those that were to be set at  
'Liberty, if any had been plac'd in it, and for-  
'bidding any of them to be plac'd in it for the  
'future. It is not said by what order, but there  
'is no reason to believe that it comes from any  
'where else, because they durst not do any thing  
'in that regard, but by those superior Orders,  
'which do not want on such occasions to be most  
'powerfully Sollicitated by our poor Confessors  
'good Friends the Missioners and the Clergy,  
'as the Master of the cruel Bastinado was, which  
'may be very well said to be the work of those  
'Persons, who at the sight of those very Exe-  
'cutions that was made of them had the impu-  
'dence to say, that the Church did not Love  
'Blood. This ought to make us, say some of  
'those Confessors, in an excellent Letter which  
they,



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‘they writ on that Subject, to redouble our  
 ‘Prayers for the conversion of our Enemies, and  
 ‘take the better heed to our selves, considering  
 ‘that we have still need of the fiery Tryal, seeing  
 ‘that Providence leaves us in it; God grant it  
 ‘may be in his Mercy, for our Sanctification, and  
 ‘his Glory.

‘They had also demanded the Deliverance  
 ‘and Liberty of some *Vaudois*, the Duke of *Sa-*  
 ‘*voy*’s Subjects, according to the orders he had  
 ‘given for it to his Embassador at the Court of  
 ‘*France*, and they had writ about it to *Marseilles*.  
 ‘But as they were in hopes to see the effect of it,  
 ‘the Calumnies wherewith the Missionaries black-  
 ‘en’d those poor People, and wherewith they  
 ‘had influenc’d the Court, have hindered their  
 ‘Deliverance hitherto. This was written in the  
 Month of *March* 1700.

At last the Fury of the Baltonado ceast in the  
 Year 1701. also by order from the Court. It is  
 very unlikely that it was in compassion of the  
 Miseries of those innocent Confessors of Jesus  
 Christ, seeing they have none for so many and  
 other unusual and extraordinary Miseries to  
 which the other Galley Slaves are expos’d. But  
 as all *Europe*, all the Foreign Princes and States  
 of all *Europe*, as well Roman Catholicks as o-  
 thers, shewed an abhorrence of it, and could  
 not forbear to reproach the Embassadors, and  
 Envoy’s, and other publick and private Persons  
 of that Court whom they saw, for it, it made  
 them something asham’d, and they were order’d  
 to cease, after some informations made on board  
 the Gallies by themselves, of the State of things  
 in that regard; where both the Missionaries and  
 Officers, excus’d themselves as well as they  
 could,

could, endeavouring to lessen the Heinousness of the Facts, some of them also impudently denying it, but still retaining their hatred, passion, and Spirit of Revenge against those poor afflicted Captives. ' After which they had a kind of Calm ' for some Months; but the Storm was not long ' from returning. We have noted unto you, ' say two of those famous Confessors, by our ' Letter of *July* last 1701. (they writ this in ' *January* 1702.) that we enjoy'd some Calm: ' but a little while after they put us to the Chain ' again, and search'd us very strictly. They took ' all our Books from us, yea tho' they were of ' Roman Catholick Authors, as also the Money ' which we had, however that was return'd to ' us again the next day. But if they had found ' any considerable Summ, and had not kept it, ' they would have return'd it to us Penny by ' Penny, to the end that they on whom they ' found it might not assist their Brethren with it, ' as they did formerly; for they have always ' taken very great care to hinder Charity among ' us, and for which Reason divers have been shut ' up in Dungeons. The Books were never re- ' stor'd to us, no not those that were of Roman ' Catholick Authors. Moreover the Gentlemen ' Missionaries caus'd the order to keep us to the ' Chain to be renewed. We are, say they, a ' Mark, and Laughing Stock to the first comers; ' but we take heed to the Orders of Providence, ' and we submit our selves to it's Will, without ' which they cannot hurt an hair of our Head. ' Let the World despise us as much as it pleases, ' if it please God the Angels will acknowledge us ' one day in Glory: the reproach of Jesus Christ ' is better than all the honours and pleasures of  
the

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‘ the World : they Chain our Feet, but they  
 ‘ cannot Chain our Souls, nor hinder them from  
 ‘ mounting up to God. They make our Bodies  
 ‘ Labour and Sweat, but our Soul raises it self to-  
 ‘ wards Heaven, and unites it self to God,  
 ‘ rejoycing in the sense of his Love. They  
 ‘ shut us up in dark Holes, and sequester us from  
 ‘ all Society, but they cannot hinder God from  
 ‘ visiting us in his Love, and his Holy Angels  
 ‘ from keeping us Faithful company. In this  
 manner those generous Confessors comforted  
 each other, giving glory to God, and edifying  
 his Church.

In the mean time those poor Recluses in the  
 Prisons and Dungeons were no more spar’d than  
 those on board the Gallies. Their misery con-  
 tinued, and increas’d on some, having been more  
 Strictly kept than usually. Monsieur le Fevre was  
 one of those, for the ill treatment whereof he  
 complain’d, tho’ in Vain, continued until his  
 Death, or to the approaches of his Death, which  
 happen’d in the Month of *June* 1702. when God  
 deliver’d him at last from all his Miseries, not  
 having been able for above a Year before to re-  
 ceive any Letters from any of his Friends on board  
 the Gallies, and elsewhere, nor to send any of his  
 to any Body whatsoever. If a Lady of *Marseilles*  
 saw a Letter sometimes it was in the presence of  
 such Persons that did not give them the Liberty  
 to discourse together of what they would willing-  
 ly have done. It was only known that he was  
 Living, but with many Inconveniencies and E-  
 vils, and by growing every day Weaker and  
 Weaker, but always in the most Pious and Chri-  
 stian dispositions that a Martyr of Jesus Christ  
 could be capable of. So that from the beginning  
 of



of the Year 1700. until that absolute deprivation of all Correspondence, we have had but two or three Letters from him : the one containing the Historical Extracts of the cruel Executions of the Bastonnade, which we have described ; another wherein he represents his miserable condition, and the Reasons he had to demand his Deliverance under the name of an Invalide, almost intirely consum'd by the long continuance of his Sufferings ; It was without doubt, because he had heard that Lists were making for that purpose, that were to be sent to the Court, not knowing perhaps at that time that those of the Religion were to be excepted out of it. But not relying much upon that, and preparing himself for Death ; concerning which his Pastor, who had been inform'd that the continuation of his troubles had very much weaken'd him, writ to him to confirm him more and more in his Glorious hopes, for which he had couragiously fought, and continued yet to do. To which making a short Recapitulation of his Troubles, he answers that he will Live and Die in that Faith. That they had taken the freedom of Money from him divers times, but that he prefer'd the hopes of his Salvation before all that. Afterward he desired them to take care to pay some small debts which he remember'd, and which were but of very little consequence. The third and last was of the 18<sup>th</sup> of *January* 1701. wherein he answers another of that Pastor on the same Subject as the first. See some extracts of it here.

‘He says the Apostle St. *James* calls those  
‘blessed that have persever’d in their Sufferings.  
‘I am not surpris’d, Sir, and my most honour’d  
‘Pastor, that you speak the same Language to me,  
K neither

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‘neither that you add to it, that 15 Years of  
 ‘Combat and Perseverance against all the Efforts  
 ‘of the Devil and the World, are without con-  
 ‘tradiction admirable dispositions for a happy  
 ‘Death, and an infallible security of a glorious  
 ‘reward. In speaking thus you suppose what  
 ‘is to be suppos’d. But alas how trembling  
 ‘is this Foundation in regard of me; what we  
 ‘do is mixt with Good and Evil, and I must  
 ‘confess that my best Actions fall short of those  
 ‘inward motions that ought to make them va-  
 ‘luable: how can I count them worthy any  
 ‘thing? It is true that I am resolv’d to Suffer,  
 ‘and to Suffer all, both Life and Death; it is  
 ‘true also that I return Good for Evil, as much  
 ‘as lies in me, and that I give no Body cause to  
 ‘complain. But tho’ I endeavour to live well,  
 ‘and to attain to the glorious Liberty of the  
 ‘Children of God, I force my self much, and  
 ‘advance but little.

And here it must be observ’d, that never any  
 body spoke to him of Gods grace towards him,  
 of the opinions they had of his Faith and of his  
 Patience in his conflicts, of the joy he ought to  
 have of it within himself, and of the edification  
 that others receiv’d by it, but that he immedi-  
 ately oppos’d his defects, his Weaknesses and his  
 imperfections against it; and as he always  
 was intent upon them, he would have been  
 willing that they would have set them often be-  
 fore his Eyes. Do not my dear Pastor, said he,  
 give so much attention to those little advantages  
 which you praise in me, but remember above all  
 things to pray that I may be delivered from those  
 great Sins that are always in me. Testifying also  
 in the mean time every where great acknowledg-  
 ments

ments to God for the Graces that he had granted him, and Living continually in a Holy confidence in his Mercy, and a solid hope of his Salvation.

As he was very much concern'd to have his Relations discharge themselves of the Pension which they allowed him for his Subsistence, he pretended that Living on what the King allows for the maintainance of the Captives, they would not be so eager to corrupt his Food. (I do not apprehend for what reason. It may be he had a very good one for it which he did not tell) He insisted yet extraordinarily on that Subject in his last Letter, and prays that his generous Benefactor might be perswaded to it, as he had formerly desir'd him many times; but that Charitable relation thought he ought not to yield to such desires, saying as he himself reports it in his Letters on the abuse which he said was made of that Money. That he had answer'd him, that he ought always to do his Duty, and if they put that Money to a wrong use, it was so much the worse for them that did it to the prejudice of a poor Prisoner. And upon this he enlarges himself in his acknowledgments, in Praises and in Blessings to that Charitable Relation, and his great Family. And ends that last Letter, which was of the 8th of January 1701. with as fervent, and most Sincere Prayers for his Pastor and his Family; which he never fail'd to do in all his Letters; but which he does in this with an extraordinary Fervour, such as a Pious dying Person does for his Family and his Friends; which was as a kind of presage that it was his last Benediction. For since that time, that is to say, a whole Year and some Months, we have receiv'd none of his Letters, nor did he receive any that his



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Pastor writ to him in hopes that at last he might overcome the difficulties that hinder'd the correspondence, as those of the Brethren on board the Gallies made us hope, having for their part done all that lay in their Power to bring it about. One Lady only had leave to see him sometimes, but very rarely, as we have said, in the presence of Witnesses. She found him always almost in the same Resolutions as St. Stephen was in that Moment when they went to Stone him, that is, full of Faith and of the Holy Ghost, and all Zeal and Charity also for his Persecutors. The last time when she saw him was two days before his Death, he seem'd to her very Weak and Lean. Using, but in Vain, and without receiving as he said to that Lady, any ease by the Physick they would permit to be given him. She went away very much edified from him, recommending him to the Grace of God, and to those who in that extremity of his Life lookt after him, with a promise that he should be inter'd, and put into the ground after his Death, which hapen'd the second day following; during which he had with respect to his Soul, only the presence of his God, and the consolations of his Spirit for his Assistance. And as in all the different intervals of Correspondence, wherein he was divers times whole Years, and above, seeing no Person whatsoever, besides those that brought him his Food, he had always comforted and entertain'd himself in his long Solitudes with his God, by continual Meditations on holy things, on Mysteries of his Truth and of Salvation, from whence we had afterwards such excellent Pieces on those Subjects; by fervent Prayers, to obtain from God the Graces and the Strength that were necessary for him, in those

those great and terrible conflicts to which he was expos'd : whereof we have had such admirable Testimonies every time when we could renew the Correspondence with him ; we cannot doubt but that the like happen'd also in that last Solitude, and that his Faith, his Zeal, his Piety, his Charity, and his Hope, produc'd, chiefly in the latter days of his Life extraordinary motions, whereof God and his Angels were only Witnesses, and which could have Ravisht his Brethren, if it had been free to have seen him finish his glorious Course, and in his presence to have joyn'd their Prayers to his, to assist him to raise his Soul to God, and accompany him to the Bosom of his Paradise. Doubtless they would have cryed out at the sight of those joyful transports of that holy Soul leaving it's dwelling of Earth and Clay to take it's possession of that in Heaven, and unite its self immediately to its God, and to it's divine Redeemer for whom he had Suffer'd so much, for ever : I say they would have cryed : Happy are those that die in the Lord : Yea for certain says the Spirit, for they rest from their Labour, and their Works follow them.

Besides what the Lady *Salicoffre*, who had seen him two days before his Death, writ of him to a Lady of her acquaintance at *Paris*, some famous Confessors have taken care to inform us of it also by a Letter of the 14<sup>th</sup> of *June* 1702. that is to say two or three days after his Death.

' Finally, says *M. D. S. H. J.* to us in making a kind of Elogy and Panegyrick on that blessed Martyr ; Finally that blessed Champion of the Lord Jesus, the most Illustrious and the most Generous of my Companions in sufferings, past

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'at Eleven of Clock of Night from the Bit-  
 'terness of the Conflict, to the ineffable Sweet-  
 'of the Magnificent Triumphs of the blessed  
 'Maytyrs of the Lord Jesus Christ. What Glory!  
 'what incomparable honour was it for that fa-  
 'mous Confessor to die in the Field of Battle, in  
 'remaining more than Conqueror by that Power-  
 'ful Saviour! But rather what inexpressible  
 'happines is it for him, to have so well defen-  
 'ded that good Masters cause, and to have re-  
 'ceiv'd of his Merciful favour, the just price  
 'of the inviolable Fidelity that he had for him,  
 'the Crown of Life, which he promis'd to all  
 'them that Conquer. See, I say, that Holy  
 'Martyr past from his long and most uneasy Pri-  
 'son, into the perfect Liberty of the Children  
 'of God; from that dark dwelling that had  
 'serv'd for a Stable, and wherein there is yet a  
 'Manger, into the Palace of the King of Kings  
 'all radiant with Light; from his tiresom Soli-  
 'tude, into the Company of his holy Angels, and  
 'of his Companions in Service that are dead  
 'like him for the Testimony of Jesus. In a word  
 'behold him past to the full possession of God  
 'himself, to enjoy the Sublime Riches of his  
 'Glory, and tast the blessed Peace, to the Eter-  
 'nal consolation of his Soul. Having therefore past  
 'from such a miserable State to one so happy;  
 'why should we Mourn for the absence of  
 'that precious Friend? Certainly the con-  
 'templation of his Charming glorification stops  
 'my tears and so far am I from calling him  
 'back to Earth again by my sorrows, that I de-  
 'fire to dislodge from under these Tents of  
 'Kedar, where they never speak of truce, nor  
 'Peace, to enter into that delightful mansion of  
 'the



‘ the Prince of Peace, where Righteousness dwells,  
‘ which will be incomparably better for me, than  
‘ to remain longer in this afflicting abode of Mortals. It is, my most honour’d Pastor the sweet  
‘ hopes of being one day with our good Jesus to  
‘ contemplate the glory that God gave him, that  
‘ supports me in the long course of 17 Years  
‘ Labour, in Chains that I endure for his Gospel;  
‘ and that hope will not confound me by the  
‘ assistance of his Grace, wherein I most humbly  
‘ place all my confidence, to overcome all the  
‘ Enemies of my Salvation.

‘ He adds in another Letter that all our Society  
‘ is afflicted at that loss. The death of our most  
‘ precious Friend will particularly pierce my dear  
‘ Brethren his Associates with grief. The Lord  
‘ comfort us all. He says, that he considered no  
‘ body in the World more than his dear Person,  
‘ for his favours to him and his Brethren, and  
‘ for the Consolations, and Edifications which  
‘ they all receiv’d of him. When those on board  
‘ the Gallies were inform’d of his dying condition, that dear Confessor had compos’d an  
‘ excellent prayer proper for the consolation of a  
‘ Believer that is going to give up his Soul to  
‘ God, but they could not send it him. Finally  
‘ he informs us, that they were told, that the  
‘ Commander seeing him after his Death carry’d  
‘ before the Prison, said to those that were with  
‘ him, see, the Mortification that this poor Man  
‘ Suffer’d 16 Years and two Months in that Prison is something wonderful; this he repeated  
‘ divers times, being doubtless forc’d to the admiration of that Martyr’s Patience, in spite of  
‘ so many Evils and Trials that he had suffer’d,  
‘ and which were known to that Officer.

' We learn by another Letter from Messieurs  
 ' B. B. posterior to that of which we have given  
 you an extract, that the same Evening in which he  
 ' died, they found the means to give to him the  
 ' last Letter from his Pastor : But being near his  
 ' end, and not able to read, he order'd it to be  
 ' carried back again, that those things might not  
 ' be found about him. Those Confessors say,  
 ' that he retain'd his Senses to the last ; for a Man  
 ' that saw him take some Broth a little before  
 ' Night, told us that he spoke freely, and that he  
 ' believ'd he should die that Night, as it al-  
 ' so happen'd about Eleven of the Clock. His  
 ' Lungs were touch'd sometime before, and the  
 ' 3 or 4 last days he was taken with a Looseness  
 ' and Vomiting, that weaken'd him quite. We  
 ' were exceedingly Afflicted at it, and being on-  
 ' ly able to assist him with our Wishes, we re-  
 ' commended our Brethren to redouble their  
 ' Prayers. As for his Corps, Madam *Salicroffe*  
 ' caus'd it to be wrapt up in Linnen, and laid in  
 ' a Coffin, and he was buried by four of our Bre-  
 ' thren. We are sorry that we could not  
 ' collect what he might have said in his Sickness.  
 ' He is Dead, that is to say plainly, he has con-  
 ' quer'd by the Grace of God, there remains no-  
 ' thing more for him than to triumph with his Sa-  
 ' viour, and to possess that Eternal Kingdom and  
 ' Crown, which he freely purchas'd for his Con-  
 ' fessors and Martyrs.

All that his dear Companions have told us of  
 him and which I have only related here in short,  
 ease us of the trouble to make his Elogy, and it  
 cannot come from a better hand than from  
 one of those faithful Servants of God, some of  
 whom have seen him in his Conflict, and whom  
 all

all of them esteem'd so well, and profited so well by his Letters, and holy Lights which he made to shine for 16 Years in the Darknes of his Prison, among the Torments and Labours of their Gallies, and which have rejoyced, comforted, and fortified them in their Afflictions. Those Combatants of the Lord Jesus know the weights of the Cross that they bear for him ; They have felt and experienc'd, how great the Honour of fighting and suffering for his Divine Name is, and how sweet the Joys and the Consolations are that his Grace diffuses into their Souls, in the midst of their Afflictions. Finally they are sensible what Happiness Faith and Hope produces at the present in the Souls of Martyrs, by the Glorious Rewards that are laid up for them ; therefore they can better judge, and speak of them than others. Who questions but that in the extremity wherein they have been, and find themselves so often, as between Life and Death ; they do not feel very near the same Extasies as the Martyrs feel in that moment when their Souls fly up to Heaven, so that it may be said, that the representations they make to us of them are drawn to the Life, and that the Idea's which they give us of them, are truly conformable to the Originals.

In the mean while continue, dear Confessors of *Jesus Christ* to edifie the Church of God, by your Courage, by your Patience, and by your Perseverance. Incourage each other by your Words, and by your Examples. Have continually before your Eyes the glorious Issues of your Illustrious Companions, that finish'd their Martyrdom before you, and whose Praises you publish so deservedly. Bless God who deliver'd them from all their Pains, and rewarded them so Gloriously  
for



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for them. Live and Die in the hopes of a like Victory, and of as glorious a Triumph. Lift up your Heads, your Reward is great in Heaven, and chiefly in the midst of that cloud of Witnesses that compass you about, and that have preceded you, and who have, I say, obtain'd the Crown of Martyrdom, for which you are yet fighting. Above all, look upon the Head and Finisher of your Faith: Who for the joy that was set before him endur'd the Cross, despis'd the Shame, and is set down at the right hand of the Throne of God. He is the great Patern that you ought chiefly to have before your Eyes. These are imperfect Paterns, they have defects; and doubtless you have observ'd some in them; But he is the Saint of Saints, in whom there is no spot, nor blemish. These are no more concern'd with the things that pass here below, neither can they help or assist you, much less make you able to practice what they teach you by their example; but he concerns himself in all your Evils, he sees you, he looks upon you in your Conflict from Heaven above, and by the virtue of his Spirit, he is present with you here on Earth. He is able to give you all the assistance and strength that you stand in need of in your Conflicts: In a word he can, and does really work in you what you ask of him. And to use the Words of an Apostle, who had so happily experimented it himself; *make you Conquerors, and more than Conquerors.* Finally honour the Memory, and the Virtue of those Saints; you, and all of us ought to do it; but adore and put your trust in him, who is both the Head and Finisher of your Faith, and the God of all Martyrs. Pray to him that he will give you his Grace so to do.

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It is by your Prayers made in Faith that you shall see him ; and it is by those Looks that you attract his, and that your Faces and your Souls will be enlighten'd ; and in that Rapture which that Contemplation of Faith produces when it is attentive, and fervent, as I do not question but that it is, particularly in these Mortal Tortures, whereunto your Bodies are so often expos'd, that you may say as the first of Martyrs when they were going to Stone him, *I see the Heavens opened, and the Son of Man standing at the right hand of God.* As for us, we bless God with you, for the Graces, and the Gifts which he had granted to his Servant ; and chiefly for having given him Strength to come off Conqueror, and Triumphant by his Perseverance. He was naturally infirm, and as we thought, incapable to bear so many and such long Labours : But God being minded to be Glorified by his Sufferings, made that weak Body capable to endure extream ones, the least whereof would before have overburthen'd him. Certainly it cannot be denied but that God wrought a Miracle on his Body, and those that knew him have often said, that Man cannot subsist a Month in the Labours of the Gallies : In the mean time he suffer'd 17 Years on board the Gallies, and in Dungeons, where he was treated with the Rigours we have already mention'd. But if God wrought a Miracle on his Body ; the Wonders of his Grace, and of his Power, have shined brighter in his Soul. He had said to the Marchioness of St. *Andrew Mombrun*, who would have hinder'd him from going out of the Kingdom, and who put him in mind of the Horrors of the Gallies, to which he would be Condemn'd if he should be taken ; that he felt in himself no Dispositions for Martyrdom,

tyrdom, but that it was God who giveth Strength. Which he also receiv'd as soon as he was cast into the Prison of *Besancon*; it continued with him, and increas'd daily; and it is the Sense of that Grace, and of the assistance of his God, that made him reject the offers that were made him, and all the advantages that were propos'd to him besides that of Liberty, esteeming the reproach of *Jesus Christ*, more than the Riches and the Honours of the World. He had no plentiful Estate, but enough to live handsomely, and he had such an imploy, and might have had, as would have put him in a condition to have liv'd pleasantly enough: But he told those that tempted him on that subject, that he lov'd his Religion above all things, and that he would never forsake it. Besides that Strength, and that extraordinary Virtue that God produc'd in him, that made him overcome all the Temptations whereby Men attackt his Faith; he did him still that favour to enrich him with divers talents of Wisdom, of Knowledge, and Understanding of Divine things, of the Mysteries of Faith, and of the most sublime Theological Truths, upon which he has written very well, and propos'd important difficulties. He gave his Opinions as solidly as the most compleat Divines could have done, and he has also criticis'd upon divers Places of our most famous Authors, with much judgment and probability of Reason. I will not dissemble that he was hasty in censuring, and that sometimes there appear'd also some tartness in his censures, which ought partly to be imputed to his temper, which inclin'd something to Cholerick; but which has also happily serv'd to inflame his Zeal the more for his Religion, and to make him more fervent,  
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more vehement, and more constant. But finally, he prevented others in Honour, and in Kindness in all the occasions he could. He lov'd his Companions most ardently. He honour'd and cherish'd his Friends and Relations tenderly : and testified always all possible acknowledgment for their Affections and Charities towards him. In short he acknowledg'd all his Defects most ingenuously himself : He complain'd of them to all his Friends, and shew'd his Grief for them every where, and desir'd the Advice and Consolations of his Friends, and particularly of his Pastor, to whom he trusted the whole Secret of them, much more on that point, than about his Sufferings. This, he said himself, God permitted to humble him, and by that means to make him sensible of the great need he had of his assistance, and of the necessity of asking it continually. But lastly God heard him also always in that regard, and perfected his Virtue in his great Infirmities, and put him in a condition to obtain the Victory of his inward and outward Conflicts. And by his Humility, his Patience, and his Perseverance he overcame all the inward and outward Temptations, which the Devil, the Enemy of his Salvation rais'd against him.

He complain'd of the quality of the Food that was given him, which we ought to clear up to the Publick, because it has made so much noise, and that they would make a Crime of that complaint : But it is certain that it was but too well grounded. First of all he forbore to complain of it as long as he could, and until he was prest to give an account of his outward Condition ; having excus'd himself divers times to satisfie that demand, because he would not afflict his Friends.

*Secondly,*

*Secondly*, When he did it, it was after many Experiences which would not suffer him to doubt that certain extraordinary Evils which he felt in his Body proceeded from the bad quality of his Food. *Thirdly*, He makes such Protestations on that subject as take away all manner of doubt. In short, every body is inform'd of a like Treatment used before to his illustrious Fellow-Sufferer Monsieur *de Maroles*, who was fed very miserably, whom they made to fast sometimes two whole Days, and who dy'd almost of Hunger, or whose Death was at least hasten'd by that means. And it is very likely that it was by the same Spirit, and with the same Intention that they gave him such unwholsome Food. It is true they did not make him fast, nor fed him only with Bread and Water as Monsieur *de Maroles*, because his Relations allow'd them a Pension for his Diet, without any charge to the King; but they endeavour'd to hasten his Death another way. Those Ambassadors of *Jesus Christ* live too long to the liking of their Persecutors; they use their endeavour to make them deny the Faith, but, say they, it is forbid to make them die expressly, either in the Prisons, or on board the Gallies. In the mean time they treat them so Cruelly and Horribly, some in one manner, and some in another, that at last Nature must sink, and the Flesh die; while their Faith subsists, bears away the Victory over the Persecutions; and the Persecutors, both in their Life-time, and chiefly in their Death, which finishes the last act of their Victory. For this is the Victory that overcometh the World, even our Faith, says the Well-beloved Apostle *St. John* in the 5th Chap. and the 4th Ver. of his 1st. Epistle. Thus their Divine  
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Head conquer'd, for St. Paul says in the 2d of the *Colossians* the 15th ver. And having spoil'd Principalities and Powers, he made a shew of them openly, triumphing over them in the Cross. What Honour! What Glory is it to conquer by their Death as *Jesus Christ* conquer'd by his Cross! And what Confusion, and what Shame to those wretched Persecutors to make those Ambassadors of *Jesus Christ* conformable to their divine Master by their Violences and Cruelties; or Victorious and Triumphant like him, by the Evils which they do them. But what is more contrary to the Religion of *Jesus Christ* than those Massacres of so many Innocents? What more contrary to the Spirit of the Gospel, than to endeavour to force People by Torments to embrace a Religion which they believe false and Antichristian; and which is really so! Where are such Precepts and Laws to be found in that Gospel that authorise those Violences and Murthers? Where are the Examples of those Cruel Treatments to be found? The Lord Jesus had all the Hosts of Heaven at his command, he might have caus'd Legions of Angels to have come down, as he said himself, to force the *Jews* to receive his Gospel, as they force the *Protestants* at this time to go to the Mass; but he did not do so. And when his Apostles by an inconsiderate Zeal advis'd him to cause Fire to come down from Heaven, he said, You know not by what Spirit you are lead. Where shall we find that the Apostles after their installment in that Office, after they might Preach the Gospel in all the World, made use of Fire and Sword, and other Torments, to lead Men to *Jesus Christ*? They were all Persecuted, but they did never Persecute. The Lord foretold them



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them every where of Crosses and Persecutions. They have Persecuted me, said he to them, and they will Persecute you also ; you shall have Tri-

2 Tim. 3. 12. bulations in the World, but be of good chear, I have overcome the World. All those, says his Apo-

stle that will live Godly in Christ, shall suffer Persecution. Beloved, says St. Peter,

1 Pet. 4. 12. Think it not strange concerning the fiery trial, which is to try you, as if some

strange thing happened unto you. Finally read the Revelations, and you will find there that the Persecuting Religion is the false Religion ; the Antichristian Religion is that which Persecutes the true. Certainly this ought to Shock any ingenuous Persons of the Roman Church, to see that Persecution is one of the essential Characters of Antichristianism : In her, says the Revelations, is the Blood of the Saints ; and that in the meanwhile that unhappy Church has for several Ages Persecuted the other Christians with Fire and Blood, and put Millions of Persons to Death, for not entring into her Communion : She is then the Murtheress in the Revelations, made drunk with the Blood of the Saints. I know very well that they pretend that the Church which they persecute is a false Church. But this not true, it is the Church that professes the pure Doctrine of *Jesus Christ*. They have been convinc'd of it a thousand, and a thousand times, and they do not esteem it False, because it believes any thing positively that is not true : For there are no positive Articles of our Religion which they do not believe as well as we, but because it believes not all that they teach, and all that they believe. Now what she teaches, and what she believes

lieves beyond what we teach, and what we believe, is not only not to be found in the word of God, which is the rule of the Faith of all Christians, which would be sufficient to reject them, but it is absolutely contrary to it. The Sacrifice of the Mass, the Invocation of Saints, the Adoration of Images, Transubstantiation, the Bodily Presence of Jesus Christ in the Eucharist, Purgatory, Indulgences, the Pope's Spiritual and Temporal Monarchy, and many others; all this is as opposite to the Truths, that the Word of God teaches us, as Darknes is to Light, as Christ to *Belial*. We have reason then to reject them, and to abhor them. If we, or an Angel, said *St. Paul*, should Preach unto you any other Doctrine besides, and against what has been Preacht unto you, let him be *Anathema*. But let us suppose that our Religion had some Heresies, and that it did not believe all that is to be believ'd, which assuredly is false; it cannot be denied but that for the rest, it does retain all the Foundations of Christianity. Must therefore all those that profess it be Persecuted, Kill'd, be broken upon the Wheel, Tortur'd, and Massacred? The *Jews* were Hereticks in that regard, who rejected their *Messias*, the Redeemer of the World: But did Jesus Christ cause those to be Massacred that refus'd to acknowledge him, that Condemn'd and Crucified him? The *Pagans* were Idolaters and Impious: But have the Apostles taught that those that rejected the Gospel, and blasphem'd Jesus Christ must be exterminated? Once again, of all the Religions that make profession of *Christianity*, there is none but the Roman that sheds Blood; She is then the *Beast* and the *Babylonian Antichrist*. I know her Doctors amuse their People,

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and impose upon them on that Subject by telling them that that Beast, and *Babylon* which is the Antichrist has not yet appear'd, and will not come untill the end of the World: saying almost of Antichrist what the *Jews* say of their Messiah that he is not yet come, and expect him daily; but whom will they perswade to this? you need but only to read the *Revelations* to be convinc'd of the contrary. Oh, if they would but for a Moment leave their prepossessions, they would soon perceive that all the Characters whereby the Scripture describes to us that Man of Sin, that Son of perdition, agree so perfectly with the Pope and Church of *Rome*, that they must Stifle all the Lights of Reason, of good Sense, and of Conscience, not to see it. They cannot resist our Proofs on that Subject, and our Teachers have laid them open so plain, that it is impossible to answer any thing never so little reasonable against it. But let them not believe us, if they please: how many Doctors in the past Ages and in ours, Monks, Cardinals, and other Prelats and Doctors of that Church, that have Liv'd and Died in her communion, have been oblig'd to own it, that have writ it, that have prov'd it, and that have made the application of what they found in the *Revelations* on that regard, and on the other sacred Books, to the Popes and to the Church of *Rome*, of whose Testimony we make use of against them? But that poor, Ignorant people, that neither Read the Scripture, which is forbid them as a dangerous Book, nor the Writings of their Doctors and Ours; I say, that poor people conducted, or rather seduced by it's Directors, but chiefly by the Monks who are the *Pharisees* of Christianity, suffer themselves to be perswaded that



that the Truths which we publish on that Point, are Calumnies. And every body knows that the Clergy among them, and chiefly all those that are call'd Prelats, Bishops, Archbishops, and Cardinals, have too much interest to maintain the Doctrine, the Authority, the Laws, or rather the Tyranny of the Popes, than to consent to their Degradation, seeing they themselves are a very considerable part of Antichristianity, and that it is only by the subsistence of that Antichristian Monarchy that they preserve their Dignities, Prelatures, Benefices, and Rich Revenues: For if that great Colossus was cast down, all their Pomp would come to nothing.

Kings, Princes, and Earthly Powers would have more interest in her destruction, because themselves are under her Tyrannical Yoke; and their Lordships, their Principalities, their Kingdoms, and their Crowns, are Subject to her Power; for the Pope takes and gives them to whom he pleases: he grants and refuses the investiture of them at his pleasure. It is well known what complaints those powers of the Earth have made, and do still make on that regard. How many Wars they have been oblig'd to maintain about it, how many Evils, how much Blood, Slaughters, and Declarations it has cost them in divers Ages, since that Apocalyptical Beast is mounted to that degree of grandeur wherein it is at present. In the mean time they suffer it; they submit to him; they bear his Injustices, Outrages, and Indignities; and they contribute also to the maintenance, and the increase of that spiritual and temporal Monarch of the Church and of the World, and of that pretended Vicar of the Lord Jesus, and Successor of St. Peter; but such a Vicar as over-

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throws as much as in him lyes, his Masters Empire, and Authority, that Usurps his Throne and Power, sitting in the Temple of God, and carrying himself like God. Successor of *St. Peter*? But wherein has he succeeded him? In his Doctrine? Nothing is more opposite; compare them together and you will be convinc'd of it. In his Jurisdiction over other Bishops, and Ministers of Jesus Christ? But it can never be prov'd, that *St. Peter* had any Authority over the other Apostles, they were all fellow Servants, and equal in Dignity; but *St. Peter* was but a poor Fisherman by his occupation, and the Popes are commonly the Grandees of the World. There have indeed been some of a mean Birth, as *Sixtus* the 5<sup>th</sup> in the past Age, but most of them are of the greatest Families, who aspire to that Dignity, as to the highest in the Christian World that has States and Lordships for its Patrimony, which is Ridiculously call'd *St. Peter's* Patrimony; Provinces, Kingdoms, and other Lordships that hold of him as direct Lord. And upon what Foundation is all this? There is none for it in the Scripture. But there are quite contrary; that is to say, Jesus Christ expressly forbidding them to set themselves up for Masters and Sovereigns as those of the World: That great Shepherd says, The Kings of the Nations exercise dominion over them, but it shall not be so with you, for the greater shall serve the lesser. This made *St. Bernard* speaking to Pope *Eugen* the 3<sup>d</sup> concerning his Greatness and his Worldly Glory; In this thou hast not succeeded *St. Peter*, but *Constantine*. So that it is to be wonder'd at, that those Kings and Princes, those great ones of the World do not open their Eyes  
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to see all this Mystery of iniquity. But it would yet be more to be wonder'd at, if we did not know that the same Spirit that foretold that proud Elevation of the Mystical

*Babylon*, who says in her Heart, *I* Rev. 17 & 18.

*am Queen, I shall see no Sorrow*, had

not forewarn'd us, that the Nations should drink of the Wine of her Fornications; that the ten Kings that had not yet begun to Reign at that time, should take Power upon them at the same time with the Beast; that God put in their Heart to do what pleas'd him, that they decree one and the same thing, and that they give their Kingdoms to the Beast, until the word of God shall be fulfilled. This is so clear and so agreeable to what passes in this Respect, between the Pope and the Kings and Princes of *Europe*, that are under his Jurisdiction, that it is impossible not see that that Prophecy speaks of them; and that in their conduct, the whole and perfect accomplishment of that Prophecy is literally to be found.

Doubtless those great Politicians of the World, have a Light and Wisdom, above common Men; but God by Reasons of an admirable Wisdom do's not permit them to make use of their Light, on that occasion, insomuch that they commit Fornication with that Beast, that they Labour with all their Power to maintain it's Empire and Domination, until the time that God has appointed for it's Destruction, at which time those that shall be then Living, will Fly from that Whore, and shall make *Rev. 17.* her desolate, and Naked, and shall Eat her Flesh, and Burn her with Fire. We know not when, nor how; we see indeed some



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approaches to it, but that which is near as to God, before whom a thousand Years are but as one Day, is yet perhaps very far as to us.

However, it is by the assistance of those Kings, Princes, and Powers of the World, that that Beast exercises it's Furies and Tyranny against the Church of God and his Saints ; it is by her continual Sollicitations that she obliges them to Second her damnable designs to destroy, and exterminate them wholly from the Earth, if it was possible, and that she inclines them for that purpose to Violate all the Laws of Humanity, all the Laws of Society, all the Rules of Justice, their Words, their Oaths, their most Authentick and most Inviolable Edicts and Declarations, according to that damnable Principle of their Councils, that no Faith ought to be kept with Hereticks ; and it is that of which we have seen in the foregoing Ages, and in this more than any other, the fatal Examples that all the World knows, particularly in our unhappy Country, where they have Sacrificed to the Furious Zeal of the Clergy, divers hundreds of thousands of the King's good Subjects and faithful Servants, in whom no other Crime was found than that of their Religion, where they have cruelly pursued those that endeavour'd to leave it, to serve God at Liberty in Foreign Countries, fill'd the Prisons, and the Gallies with a great number of those poor Fugitives, and where they put yet every day Men, Women and Children, of all Ages, of all Sexes, and of all Conditions, in the Prisons, Gallies, and Convents ; where they punish with Death those that they discover in private Assemblies, to pray to God at Liberty, and they unpardonably Condemn the Ministers, and

and others that go to instruct, comfort and confirm them in their Faith, to Gibbets, Racks and to the most cruel Punishments; where by divers ways they force those that remain in the Kingdom to go to Mass, to Communicate, and Participate at the Idolatrous Worship that is practis'd there, leaving them for that purpose to the Discretion of the Clergy, Intendants, Governours, and Judges of Provinces, among whom it is rare to find any equity in that regard; tho' it may be there are some of them that do it against their will, but who to make their Court are oblig'd to perform those cruel Duties, and whose great Reason which they alledge for the Violences which they commit is, that the King commands it; as if Kings and Princes are Masters of their Subjects Consciences, as they are of their Bodies, and Estates. Finally where it has been, and yet may be seen the Clergy, Bishops, Abbots, Priests, Monks, at the head of Soldiers, and Marshals-men, perform their Mission in the places where there are yet any Protestants, and force them by imprisonments, and great Fines, to do what they call their Duty; that is to go to their Churches, and assist at their Idolatrous and Superstitious Worship of their Religion, and to send their Children thither, whereof divers Examples might be alledged if it were expedient.

All this is done with Pomp, and in the sight, and with the knowledge of all the World. All Europe is well inform'd of it by true Relations that are every where made of it. But God sees it also, he hears it, he takes notice of it; and one day he will require an account of all those Powers, of their Usurpations over his Empire,

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and his Rights. And there will be a time when all those Slaves of Antichrist, will hide themselves in the Dens and in the Rocks and the Mountains, and that they will Cry to the Mountains and the Rocks, fall upon us, and hide us from the Face of him that Sits on the Throne, and from the Wrath of the Lamb. It is the prediction of the Spirit of God, *Revel.* 6. v. 15, 16, and 17. But it will be too late then to acknowledge your Errour, your Blindness, the Fury of your Zeal, and the Horror of your Crimes, there will be no Room left for Repentance, and it will be the time of Judgment and Punishment; God give you Grace to prevent them by a Sincere Repentance. It is yet time while it is to day; if you hear his Voice, harden not your Hearts.

*Lastly,* As for you Faithful and Reform'd Protestants, and you that preserve yet the Fidelity you owe to your God, in that Kingdom where they Persecute so Cruelly; and you whom God has given the favour to escape into Foreign Countreys, to live and serve God at liberty there, under the protection of the Princes, and States, that have given you a retreat there, and that exercise their Charity so generously towards you, let us all bleſs God the Father of Mercies, for the Grace he has done us to have call'd us to the Profession of the true Religion, the only true one that is in the World. Let us all preserve that good *Depositum* of the Faith which he has committed to us; let us honour that Faith, and that holy Religion which we profess, by a good Life and an holy Conversation, at the sight of which the Enemies of our Religion may glorifie our Father that is in Heaven. We are not call'd to  
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Martyrdom, like those whom God has raisd to that Glory, and whose blessed Memory we ought to honour all the Days of our Life. But we are all call'd to Sanctification, without which none can see God, nor have communion in his Grace, or in his Glory. And that Sanctity is a sort of Martyrdom ; Some Antients have also call'd it, and with reason, by the name of Martyrdom, which in certain regards has more of difficulty and glory than that of Blood, seeing it consists in a sincere and true renouncing of Sin, the World, the Flesh, and our Selves : Which according to the Confession and Complaints of our Martyrs themselves, is more painful to the Soul than the Sufferings of the most cruel Torments are to the Body, seeing it consists in the practice of all the just Duties that Christianity requires of us, a fervent and sincere Love of God, and for our Neighbour ; Wisdom and Justice in our Conduct, and in our Actions, and Perseverance in all those holy Duties unto our lives end. Now there is nothing more great, and more glorious in the sight of God : *St. Paul* says, *Though I give my body to be burnt, and have not charity, I am nothing* ; Let us all then do our best endeavour to attain the Glory of this holy Martyr, by consecrating our Bodies, and our Spirits intirely to God, who has redeemed them by the Blood of his Son our Blessed Saviour, to whom with the Father and the Holy Ghost be Honour and Glory for ever and ever, *Amen.*

*An Extract of a Memoir concerning Monsieur le Fevre from Marseilles the 21<sup>st</sup> of August, 1702.*

**M**onsieur *le Fevre* having been condemn'd to the Gallies by the Parliament of *Bezancon*, came Sick to *Marseilles* the 20<sup>th</sup> of *August* 1686. He was presently lookt upon as a Person fit to support and strengthen his Brethren and Companions at the Chain, by his Exhortations and Consolations. Therefore care was taken to observe him most exactly, and to take all the means from him of holding Correspondence with his Friends. Having been some time on board the *Grand Reale*, and the Magnificent Gallies, where he had been sent by the Divident that is made every Year of the Galley-Slaves. He was shut up about the Month of *February* 1687. In *Fort S. John* which is at the entrance of the Harbour of *Marseilles*, in a Dungeon that had formerly serv'd for a Stable, the Windows whereof were so close shut up, that there was but little light in it. He was expos'd there to a mournful Solitude, and a great number of Hardships and Rigours. And tho' he paid a considerable Pension, besides the 5 Sols that the King allows the Prisoners that are there, yet he was sufficiently abus'd in his Provision and his Drink; for every Body is sensible that it is not good to be in the hands of a Covetous and an Inhumane Goaler. He was not suffer'd to have any Fire in the severest Season of the Winter, to go out to take the Air, nor to write to his Relations, nor to have an Conversation with the Living, as he notes in a Letter which he writ to one of his

his Friends. But in spite of the Vigilance where-with he was kept, his Brethren of the Gallies had found the means to communicate with him by Writing, which they did for some Years ; and in the Year 1696. a Serjeant that deliver'd the Letters, and who was well paid for it, was discover'd, and was condemn'd to be Hang'd for it. He confest that he had carried Letters from one part to the other, but that he believ'd he had done a good Work to comfort that solitary Person, knowing for a certain that there was no harm in those Letters, that solitary Person, nor those whom he corresponded with, not being in a condition to do any harm. After that time the Door of *Monsieur le Fevre's* Dungeon was guarded in sight, the Soldier that stood Centry before the Gate of the Governours House, guarded the Dungeon at the same time. The Serjeant of the Guard attended by two or three Musketiers, brought him his provision every Day ; and when they went the rounds, they always askt him what he was doing, so much care they took of Guarding him. Notwithstanding all this his Brethren had yet some Correspondence with him, according as they found Soldiers fit for it ; but that Correspondence was quite broke off when there was most occasion for it, seeing it was at the time when that blessed Confessor begun to be in a Consumption. They could no longer know how he did but by the Soldiers that brought him to Eat, who told us that he was well, seeing that he did Eat and Drink as those commonly do that are touch'd in the Lungs. His distemper increasing daily he kept his Bed altogether in the Month of *June*, and he had a Vomiting and Loosness that quite spent him. He had his  
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perfect Senses until the last Day, for a Soldier told us that the Evening of the 13<sup>th</sup> of June he saw him take some Broth, and in taking it he said with a settled Mind and with Submission to the will of God, that he should not live that Night over, which was true; for the Jaylors Daughter carrying some Wine to him about 11 a Clock in the Night found him dead. Monsieur the Commander told the person that came to give him a Visit, that he died at four of the Clock in the Morning: But two Soldiers told us that they were not yet laid to Sleep, when the Jaylors Daughter came and told them that she found him Dead. But what signifies the hour, it is certain that it was in the Night between the 13<sup>th</sup> and 14<sup>th</sup> of June 1702. That Soldier having one of our Letters for him, with another from a charitable Pastor that was his Relation, he said he was too weak to read it, that he should carry it back again and return it to the party from whom he had receiv'd it, not being willing they should find those Writings after his Death. (a sign of his usual Prudence and Wisdom) The Commander had order'd the Jaylor to leave a Man with him in his Dungeon to assist him that Night seeing he drew to an end, but the Jaylor did not do it. He was wrapt in a Winding Sheet and put into a Coffin. Orders were sent on board the Galley to send four Turks to bury him; but four of our Brethren obtain'd leave to go in their stead, to do their last Duty to that Faithful Martyr of Jesus. He was buried in a corner of that Fort, near the Ditch. The Governour seeing him dead, said aloud, It is wonderful that this Man could Live so long in a penance of 16 Years and two Months that

that he has been in this Prison. That Gentleman and the other Commander before him have been often with the Jesuits Missionaries &c. to tempt our Martyr, but he gave them always a Reason for his Faith, with so much Constancy, Piety, Zeal, Meekness and Humility, that they went away quite confounded in admiring his Patience, and his Virtue. It is great pity that we could not collect his last Words; but God did not suffer it for Reasons he has in his profound Wisdom. He did not continue idle in his Solitude; he read, or writ continually. He had made a Translation of the *Psalms*, and turn'd the Book of the Imitation of Jesus-Christ that the Almoner had sent him, into *French Verses*. Divers Books and Papers were found with him, which the Almoner took, and it is not likely that he will part with them. About 18 Months past that Faithful Servant of Jesus Christ, having a Mind to obtain some Victory over himself, desir'd us to pray to God for him in an extraordinary manner: And to joyn our Prayers with his, he appointed us the hour of nine in the Evening, when we should hear the Gun Fire, that was done every Day, for to retire, when it is most quiet having no Labour to do on board the Gallies, and most of the Slaves being laid down. God heard him; but he did not tell us in what it consisted. Every line of the Letters that came from that Faithful Persons hand shewed his Piety, his Devotion, his Capacity, and the Charity he had for all his Fellow Sufferers. The Jaylor, the Soldiers, and all those that saw him in his Dungeon, cannot say otherwise of him, if they would testifie the Truth, but that he was very Vertuous. When we askt the Soldiers concerning

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cerning him they said he was a Saint ; not knowing how to express themselves otherways. He was not a Saint as their ignorance commonly understands of others ; a Minute, or fabulous Miracle Saint, but he was a Man in whom they might have seen a great Miracle if they had given attention to him as they ought to have done ; for it is no small matter, that a Person of such a weak and delicate constitution, should remain so many years in such a Captivity as our Martyr was, that they always found him joyful and contented in it that he Triumph'd there over what the World has of Sweets and Rigours, and Triumph'd there over himself also ; I say it is no small thing : it is an advantage that God do's not grant every Body. Happy are they in whom the Lord works those Wonders of Grace and of Mercy. God grant that by the Example of that good Servant of God we may persevere in the Fidelity which we owe him to the end of our Days, that we may Live the life of Saints, and Die the Death of the Righteous, and enter into the rest of the ever blessed. The Brethren that Sign here for Witnesses of the Truth of the above mention'd, recommend themselves, and their fellow Sufferers to your Prayers.

*Marseilles the 21th  
of August 1702.*



Signed

*The End.*